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DISARMAMENT.

"Put up thy sword!" The voice of Christ once more Speaks, in the pauses of the cannon's roar, O'er fields of corn by fiery sickles reaped, And left dry ashes; over trenches heaped With nameless dead; o'er cities starving slow, Under a rain of fire; through wards of woe Down which a groaning diapason runs From tortured brothers, husbands, lovers, sons Of desolate women in their far-off homes, Waiting to hear the step that never comes! O, men and brothers! let that voice be heard, War fails, try peace; put up the useless sword!

Fear not the end There is a story told In Eastern tents, when autumn nights grow cold, And round the fire the Mongel shepherds sit, With grave responses listening unto Once, on the errands of his mercy bent, Buddha the holy and benevolent, Met a fell monster, huge and fierce of legic, Whose awful voice the hills and forestr .uook. "O, son of peace!'? the giant cried, "thy fate Is scaled at last, and love shall yield to hate." The unarmed Buddha looking, with no trace Of fear or anger, in the monster's face,

With pity said: "Poor fiend, even thee I love." Lo! as he spake the sky-tall terror sank To hand-breadth size; the huge abhorrence shrank Lito the form and fashion of a dove; And where the thunder of its rage was heard, Brooding above him sweetly sang the bird: "Hate bath no arm for love," so ran the song; "And peace unweaponed conquers every wrong!"

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Written for the American Spiritualist.

DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

their layed ones, which is a some sone in the AMERICAN TO BE CHAPTER XIII.

"He wandered about in a 'Transition Stage.' "

MOONEY AT HOME.

Deering to Mr. Mooney's home. He had no money gayest of the party. and was compelled to go on foot. He was a good He listened. No one spoke his name. "Am I walker, and on the fifth day, ten miles out of Scran- forgotten," said Mooney to himself. even his carpet-sack was thin as emptiness, and the this! I'll rap if it brings the heavens on my head." and father."

was satisfied that he had been fanatical, not to say and disliked him for it. foolish, He was going home, determined, if possible, to do whatever was right, and provide for his family. He was satisfied Communism was a failure, and a community did not avoid the necessity.

Mooney reached the humble cottage which contained his earthly treasure. He had in a period of economy purchased it, and it belonged to his wife, he having given it to her. It had been dilapidated, with an old leaky root and rattly siding, moss grown and ruinous. The windows had been patched with cast off hat crowns and bundles of rags, and the front gate had been off the hinges until he did not know it ever had or could have such ornaments. Mr. Mooney came before the house in the bright moonlight. Impossithe windows repaired; the old mossy siding had received a solid coat of paint. A new house stood in there for at ten o clock at night? the place of the old one. A fear seized him. "They are gone, or dead," he cried, half audibly. He dared was he walked several times up and down before the gate before he revived his courage sufficiently to enter. He let go of the gate while open behind him, and it was so nicely poised it swung to with such a sharp noise he was really frightened. He would independent. knock and ask if the occupants knew ought of his family.

of buff paper fell behind the windows and shut out his view; but it was light within. ' He heard many merry voices, and among them distinguished that of his eldest daughter; the others were familiar, though he could not distinguish. A door within opened and closed, and he heard his wife laughing and talking; and, oh heavens! he heard the gruff voice of a man! He listened with every nerve stretched to catch the slightest vibration.

"That is Dr. Bigelow's voice," said he, with the tone of a deeply injured man, "hat can he be doing Mr. Mooney went home. He was essentially here when I am gone? Is it possible that Mrs. changed in his views of living. From the day when | Mooney, my own dear Jane, has so far overstepped Mrs. Leland expressed her opinion to him he had the bounds of propriety as to entertain company durbeen changing. He had been eight months from ing my absence? She is unusually gay. This fixhome, during which time he had not sent his wife, ing up of the house looks suspicious. What can it and six children, a dollar to assist her in the arduous mean?" Drops of sweat started in beads on his Precious, benevolent man! What a large heart, and ver ation that the children and Dr. Bigelow were

alpaca coat, limp broad brim, and black oil-cloth here? Is not this my house? Does anybody sup- you were found here."

had gathered in his eight months' endeavor. His rushed to greet him. His eldest stood by the side in the poor-house." feet were blistered, and that means sore, and if any- of Dr. Bigelow, in a defiant attitude, for she was old "Is it possible it has come to this? Despised and

thing will try one's courage it is to feel a sharp pain enough to comprehend the cowardly manner in at every step. Mr. Mooney felt encouraged. He which her father had left them; had felt the burden

"Why, Mr. Mooney, is it you?" exclaimed Mrs. Mooney, in a forced tone. "I really did not recognize you at first. You have been absent for a long, for work there was to do, and somebody must do it, long time. I presume you are enjoying better health."

It was nine o'clock in the evening before Mr. There was something in the tone of her voice, so poised and reliant; his reception was so different from what he anticipated, Mr. Mooney was confounded. He could not say a word, and when Dr. Bigelow advanced to shake hands had he anything to say?

> "I am glad to see you home safe," said the doctor. "And so am I glad to see you. I have not heard from you since you left. You perceive we have changed the appearance of things during your absence.

Yes, he saw, "We c'anged." Who is "we," ble! It could not be his home! Oh, no! There thought Mooney. What did it mean 2 ... He became was a nice white fence in front; the roof was new; angry, not to say jealous. Was this the reception a wife should give her husband? What was Bigelow

> "Yes I see, Mrs. Mooney, there has been chauges. I do not understand this matter."

not enter and learn the dreaded news. Weary as he "O," replied she, "it is easily solved. The neighbors took pity on me and contributed to repair my house, and at the sugge tion of Dr. Bigelow, as there was no photographer in the village, I learned the art, he kindly furnishing capital, and I have become

"What on earth," excit dly asked Mooney, "makes the neighbors and Dr. Bigelow take such an interest He stepped up on the clean stone steps. Curtains in you? They never have before"

"I think, Mr. Mooney," replied she, sarcastically, "that the village has become converted to your doctrine of "spheres, influences and magnetisms."

That was cruel, and Mooney felt it go straight like a knife to his heart. Before, he had returned and found destitution and misery, sick hildren and a weeping wife; now what did he find? Independence; and he could not see as he was a needed or wanted man.

"Mrs. Mooney," he could not say wife, and he spoke in an undecided tone, "I have walked two hundred miles in the last five days, begging my way, to see you. I am nearly famished."

"I do not entertain travelers," said she coldly, but with her eyes brimming with tears, for the observer might have seen that she was acting her part, "I will give you a supper."

struggle for existence she maintained. He had gone forehead. He dropped the carpet sack, which looked What was this? the last remark implied a supper away to get refreshed by new "spheres of magnet- just like the tanned skin of a carpet sack, and sat was all, and then he must go! He knew he deserved ism," and he was now, heavily laden, returning. down on the steps to listen. He knew by the con- this treatment, and that was why it offended him Mrs. Mooney no sooner left the room than he turned how disinterested! It was two hundred miles from having a gay time, and that Mrs. Mooney was the to Dr. Bigelow and said, in the tones of an injured urchin:

> "It is a little strange that I find you here at this late hour."

ton, as the sun sank low in the West, bravely trudg- "It must be past ten o'clock. What late hours "No stranger," replied the Doctor, "than that I ing against its slant rays might be seen that limp they keep!" He grew angry. "Am I not owner find you. It has been more than eight month since

carpet-bag. Mr. Mooney was thinner than usual, pose I am to stand by quietly and see such work as "But I have a right to come; I am the husband

long shadow behind him was a ghost of thinness. He rapped. Mrs. Mooney came to the door. She 'I do not know about your right. You are a de-Poor Mr. Mooney had made good time. Forty miles did not recognize him, and civilly invited him to serter of your familly, and had not your wife been a day for five days, and not the best keeping begged enter. As he came into the lighted room he was beloved by all who knew her, and hence pitied in on the way, had nearly used up the "magnetism" he recognized, and all the children except the oldest her distress, she and your children would have been

insulted in my own house! I feared Mrs. Mooney had fallen into bad ways when I saw the change; an honest woman could not dress as she does now!"

"See here," said the Doctor wrathfully, "Mr. Mooney, if I hear you speak another word against the woman you are now allowed to call your wife, I shall be tempted to do you violence; a better, purer, is the work of her own hands; furnished by her own labor."

"What are you here for?"

"I, because we are friends, and because her husband is away enjoying other 'spheres' and 'influences,' papers against him. Ponder his telling facts: of course you will allow her the same privileges you Editor of the Golden Age: take yourself?"

Mr. Mooney thought it was not desirable, and un-

supper was announced.

He sat down to his round table whereon was spread a snow-white cloth, on which was ham and seated herself opposite, and civilly helped him, fill would to a stranger. Abashed, confounded, overlooked up into Mrs. Mooney's face for the first time. was tastefully arranged; her brown eyes were sparkling with the tears she restrained; she was and abused for a series of years! He was a wretch. ony of feeling.

Arousing himself, he exclaimed-"God knows I scen the folly of my course, and came to make they will soon see the error of their ways and repent. amends. If the remainder of my life be sufficient to repair the past years of neglect, I said I would repay you. I am too late—too late," he cried in deep anguish. Mr. Mooney was not a bad man. He once had been all his wife desired, and not until infatuated by social theories, did he neglect her. Her wolife, and rising from her chair, tears of happiness coursing down her smiling cheeks, she approached and taking his hands in hers spoke low:

"It is not too late."

(To be continued.)

and many who "went in for peat" got swamped be- force these large grants to sale." fore they "got out of the woods!"

THE BOSTON JOURNAL OF CHEMISTRY—excellent authority in such matters—demonstrates that water in tanks of the same, becomes charged with oxide of of furnishing supplies. zinc, and is a positive and deadly, though slow, poislined with glass, and when thus fitted are incorruptible and extremely durable as well, it is said. And have at a diller were addended any test of the second of the production of the distribution of the second of t

The Universalists and their Journals.

Under the heading of "Universalist Papers," Theodore Tilton permits the Rev. E. E Guild to fully free his mind in the Golden Age. All honor to Tilton. When a student in the Oxford Academy, N. Y., tinels and standard-bearers. The following from we used to listen to the preaching of this Rev. Mr. more noble woman never lived. The thrift you see Guild. He was considered the ablest Universalist Clergyman in the Chenango Association. But he was liberal. Then came the insinuation—the gag; the Pope's bull, and the closing of Universalist every one who dares to reckon himself among the faithful.

I fully appreciate what you say about Universalist papers, in the Golden Age of the 6th inst. Twenty-five years of my heard of. Before he gathered his ideas into shape, life were spent in the Universalist ministry. I studied theol ogy under Stephen R. Smith of Clinton, N. Y., one of nature's noblemen, without a tinge of bigotry and sectarianism. When I started in the ministry I fully realized that there was much for me to learn. After long and patient investigation, I areggs Ried crisp, nice bread, pie, cake and steaming rived at the conclusion that there is for man no infallible coffee, the very fragrance of which refreshed his standard of truth in this world, and that, so far as relates to weariness. Such a table as never was set before his intellectual belief, moral perception, and religious instinct, family when he was its provider. Mrs. Mooney every independent man must discover or learn the law for

Of course this view clashed with the idea of infallibility of ing his cup, and offerring the little attentions she either man or book. As an honest man, I avowed my opinions in private and in public, Soon I began to be censured whelmed, Mr. Mooney could not speak. Had he not and by some was branded an "Infidel." I tried to vindicate been as hungry as a wolf, after his five days begging, myself and explain my opinions through the Universalist he could not have eaten. As it was he did not papers, but their columns were closed against me. I invited conscientious man, past or present; Deist, Mohammechew, he only swallowed, and having finished he the editor of one of these papers to discuss the question that had been raised, either orally or in writing, but the invitation was declined. I found that, notwithstanding the proverbial She was neatly, rather elegantly dressed; her hair fondness of Universalists for controversy, they were more wil- position. Was he God, or merely as the Apostle ling to discuss theological doctrines and sectarian issues than the foundation principles on which all Protestant denominabeautiful. Such was the woman he had deserted, tions rest. It is with sorrow that I confess that I have often been mortified and ashamed in view of the facts stated in your Had he better ask forgiveness? No it were folly. paper. I know of no Protestant religious papers more intensely sectarian in their tone and character than the Universalist. He leaned back in his chair overcome with his ag. It is truly surprising that a people who have battled so nobly in defence of toleration and the right of judgment, and who professedly rally round one of the grandest ideas that ever was deserve this coldness, and a thousand fold more, but conceived by the human mind, should exhibit even the appear-Mrs. Mooney, I came home a changed man. I have ance of sectarian narrowness and bigotry. Let us hope that Empire." The whole north of France has been fi-

New York, May, 1871.

E. E. GUILD.

Land Grabbing.

BY E. S. WHEELER.

man'y heart saw that he had reached the crisis of his "Land Grabbing," is that it opens up the country to their loved ones, when their bodies are consigned to actual settlers. The fact is well known in the North- the silent grave, they rush to media for communicawest, that land monopoly retards settlement, and keeps tions and consolations. Mourners find their sweetthe country a wilderness. The statement was made in est comfort in Spiritualism. the lower House of Congress, "that in many localities in Indiana, Illinois, Iowa, and other Western States, THE PEAT MANUFACTURE has "petered out" every- roads are unconstructed, churches and school houses where. Compressed peat cannot be manufactured unbuilt, towns small, villages unprogressive, by reason for less than three or four times the cost of anthra- of the sparseness of population, brought about by concite coal. A ton of it is worth half a ton of coal for centration of large quantities of land in the hands of heat, but it burns with a stench and makes moun- speculators, who will not sell to settlers at living rates, tains of ashes. More than a million dollars have but are holding for a rise. So great is the evil that been sunk in "the peat business" in New England, Western Legislatures resort to all sorts of devices to

One of the consequences of this public robbery is the continual and needless encroachment upon the Indians, from which war and bloodshed proceed, giving which runs through galvanized iron pipes or stands | the contractors chance for fresh swindles in the matter

These outrages are a theft from every taxpayer, a on. Quite a number have suffered and some have felony against every laborer, mechanic and farmer; a individual manifestation of life. died near Boston in consequence of drinking water so | curse upon the people, and an insult to the universal conducted. Lead pipes also generate poisonous salts | conscience. The government that allows them enacts and oxides under the influence of some waters, and the part of a renegade; the politician who encourages unknown disease is the consequence. Iron or wood- and shares in them is a public pickpocket; and the en pipes alone are safe. Iron pipes are sometimes people who allow such action are imbecile fools, whose spoilation might almost be excused, on the ground of their mental incapacity to care for their own.

Voltaire's Teachings.

Profoundly do we reverance the broad, manly spirit that characterized many of the French and English Deists-Hume, Paine, Volney, D'Alembert. These and others were the men for their times-sen-Voltaire is suggestive, and to the point:

The superstition which ought to be banished from the earth is that which makes God a tyrant and invites men to imitate Him. He who is the first to say that excommunicated persons should be held in horror, puts the dagger in the hand of He who is the first to forbid all communication with those who are of a different opinion than himself, sounds the tocsin of civil war throughout the world.

God has endowed you with understanding, and He cannot wish to pervert it. How can a proposition of which you will never be able to form an idea, how can such a proposition be necessary to your salvation? That God, who gives all, has given to some men more light and more talent than to others, is manifest every day. That He has chosen one man in order to unite himself more closely with him than with other men, that He has made this man a model of reason and virtuethis does not revolt against our good sense. No one ought to deny that it is possible with God to lavish his most beautiful gifts upon one of his creatures Let us believe, then, in a Jesus who taught virtue and practised it.

Jesus was not superstitious; he was not intolerant; he never offered a single word against the religion of the Romans by whom his country was surrounded. Imitate his indulgence and merit that of others .- The French of Voltaire.

We do not now call to mind a truly learned and dan, or Free Thinker, who has denied the actual existence of Jesus. The wrangle has been as to his real styled him, "our elder brother?" As a man "tempted in all points like as we are; "as a medium inspired and baptized into the Christ-spirit,—his life glows with a divine excellence.

Monsieur Thiers, the distinguished French statesman and economist, called the sugar beet a "providence," declaring that the manufacture of sugar from that root "has at three separate periods saved the nancially helped by the culture, especially since the discovery by M. Champonnois of a method of distiling alcohol from the beet. \$2,911,000 is realized as revenue from this industry each year.

There is a sacredness attached to the word Spiritualism. God is a spirit. It is the "spirit that giveth The only excuse that has ever been offered for life," taught the apostle. When sectarists lose

> "Still sacred—though thy name be breathed By those whose hearts thy truth deride: And garlands, plucked from thee, are wreathed Around the haughty brow of Pride.

"The generous feeling, pure and warm, Which owns the right of all divine-The pitying heart—the helping arm— The prompt self-sacrifice-are thine.

The fearless Italian Mazzini has a creed. It is sensible:

I believe in God; in a free will prefixed by Him to life; a law, not of fall, expiation, and redemption through grace of past or present intermediates between God and man; but of indefinite progress, founded upon and measured by our own efforts:

In the unity of life; misconceived by the philosophy of the last two centuries;

In the unity of the law; both as regards the collective and

In the immortality of the Lgo;

In free will, without which responsibility, conscience, and the power of deserving progress, are impossible:

In the association—successive and ever-increasing—of all the human faculties and powers . as the sole method of progress, at once individual and collective:

In the unity of the human race, and moral equality of all the children of God.

Men Better than their Gods.

BY JOHN HARDY.

How many persons with hearts constantly overflowing with human kindness, full of sympathy for the unfortunate and forgiveness for the transgressor, who would not knowingly inflict the least pain upon one of the meanest of the race; yet accepting a theology and a God that dooms to endless torment the larger portion of the human family, singing with holy unction that cheering couplet:

> "Broad is the road that leads to death, And thousands walk together there."

Believing in a God, and subscribing to a creed overflowing with vindictiveness, that deals out damnation without stint; while they would shudder at the thought of inflicting pain even upon the greatest criminal, yet profoundly believing in a theology so cruel, so relentless, so vindictive, that the lowest savage with all his

vengeful nature would not imitate it.

It is, to say the least, questionable, whether it is possible for any one to be possessed of a creed or theology better than themselves. Instead of God's creating man in his own image, every man who believes in a God, creates that God in the image of himself. Who so obtuse as to attempt to portray the God of John Calvin and the God of William Penn, as one and the same! A man's God is ever according to his own image and likeness, consequently the God of Elder Knapp is a devil with hoofs and horns; he fairly revels in his contemplation of hell and its accompaniments; his God is a devil, and this devil is Elder Knapp. I say this reverently and with all charity for the Elder.

As a man's God is ever according to his own measure, so will also be his religion very near his own moral standard, provided he is an independent thinker. Does he allow Elder Knapp, Paul, or Peter, or even Jesus, to do his thinking? Then he may, and probably will have a theology on a plane other than his own.

We can and should have a religion as high certainly as our own moral plane of development. No theology can be higher than the best and most advanced of the race, for admitting that our religion is administered to us by influx from the higher spheres, which I believe, yet it cannot exceed our capacity; we receive only as we can appreciate.

The most of the religions of the present age are inthem. (I will except Elder Knapp.) To illustrate: If it is right and just for God to everlastingly damn one to the torments of hell because he is not as good as some other one, then why not right and proper for us to imitate God and torture the sinner, as we do, by the gallows and divers other ways. According to the Bible that was God's character even on this side of the river.

Now reasoning from this basis, how shall we account for the many movements throughout christendom to lighten and humanize prison discipline, the abolition in many of our schools, and the rod in our families? Because men are becoming superior to this God, not their God, but the God of the Bible. They think this is their God, while daily and hourly repudiating his teachings with scorn. Yes, because men are superior to their creeds, better than the theology they subscribe to. Many of these very men who are honorable leaders in the Heterodox, though humanizing reforms, swallow without wincing the horrible doctrine that God will punish with everlasting tortures, the bulk of the whole human family; believe in an eternity of torure, thus aptly described by one of their own poets: "Great God, when I have wept a thousand lives away,

Ten thousand thousand, -O, let me expire." But men progress in spite of their God, in spite of

When torment has grown weary of its prey,

When I have raved a thousand years in fire,-

they know it not, and will it not; they may defiantly this entirely. He still clung to the idea of a vindicturn their faces backward, thinking they are moving tive God, an angry deity, who would cause "weeping in the direction they are gazing, still the great car of and wailing and gnashing of teeth in hell"; who could progression is ever slowly but surely moving onward, look complacently on the work of his own hands, "liftdrawing these reluctants in its wake,—some faster, ing up his eyes in torment, vainly begging a drop of some slower, but ever on.

gress, with the exception of the Jewish God and the plied to the future life only, as a mere theologian;— Orthodox Church: these must not be manipulated by but when Jesus, the man, spoke outside of his religion, profane fingers; science, reason, common sense, must no one could exceed him in tenderness, love, sympathy hands off! And finally they become petrified fossils, and forgiveness; doing good to all, punishing none. very antiquity.

sets upon a pedestal for admiration, a man called Pope; Elder Knapp's standard. while they at the same time set up for the same purpose a book called Bible; each is declared infallible, one body, and see them divided—the sheep from the no possibility of improvement or change. Which of goats, "come ye blessed," to the former, and "depart these evince the greatest amount of common sense, or ye cursed," to the latter. "These shall go away into good judgment, he that sets up a book for authority everlasting punishment prepared for the devil and his or he who offers us a man? Either is bad enough, but angels." if compelled to choose, give me the man, before any book; because men existed before all books, and all he was to his religion, his vindictiveness was all for the books were made by man, not excepting the Bible.

What an idea for contemplation, men of to-day receiving as a finality on a matter on such vast importance, a man, book, or theology of a race existing in the | "Go thy way and sin no more." To his worst enemies past centuries! What wonder the wheels of progres- it was, "Father, forgive them." sion are clogged, and men turn their backs upon their race.

Jesus; hanging on to the skirts of Moses and the old tate, before driving stakes limiting our views on matprophets, no live religion, no visions, no prophecy, no ters so important, thereby dwarfing our own spiritualfood for the race, could be had in and through that ity, retarding our development, and perhaps bequeathchurch. But the grand eternal laws of progression ing to our children burdens they are not able to bear, never failing, must be vindicated; the people of that and peradventure find ourselves rejecting our dear age needed food suitable to its digestive organs, that of ones, a former age would not suffice, and come it must; and although the Bible declared that Solomon was the greatest and wisest man that should ever appear, yet "a greater than So'omon was there." But he came outside of the Churck, and through a manger; and though he offered them his services, they received him not. The church was offered the opportunity of befinitely worse than the people who believe and teach coming the medium of blessing the race, but they haughtily declined, crying, as does Knapp, he has devils. Then he said: "You garnish the tombs of the old prophets whom your fathers stoned, and in return reject and stone those sent you." Nevertheless, Jesus found men better than their creeds, who heard him gladly.

Think you not the race of to-day needs a higher theology, and greater men, who shall "do the works that Jesus done, and greater works," after he went to the Father, as much as the race of that day needed a superior religion? As we advance toward the higher of flogging in our navy, and of corporeal punishment spheres, gradually approximating toward the great infinite, endowed with enlarged capacities, higher aspirations, shall we not demand a higher and purer theology? And although the church hugs itself complacently in her mummy bandages, declaring "we have the Bible, we have Jesus and the Apostles," and revile the greater works; the supply nevertheless comes, and a theology inaugurated in every way suited to the enlarged capacities and diviner aspirations of the race of their church that they receive it gladly, though as in the days of Jesus, it makes its advent outside the church and through another manger.

> It is doubtful whether any great religious teacher in any age, has not only clung too long and too closely to some of the dead issues of the past, but have also erred in endeavoring to saddle the ideas of the present on

water to cool his parched tongue." But Jesus, unlike Everything seems to be subject to reform and pro- his professed followers of to-day, taught this as apimages, idols, and men fall down and worship for their But the taint of the old Jewish religion clung to him to that degree, that in the next life he could mete out The Protestant sneers at the Romanist because he damnation in quantities that would almost come up to

Jesus could see the inhabitants of earth gathered in

Thus we see even in the case of Jesus how superior other side. But here in this life, even when acting as very judge, and in the face of the best testimony, his decision was invariably, "Neither do I condemn thee;"

How necessary then it is that we should cast our own creeds, and go outside their own churches, when eyes within, examine our own souls, least we unwitany movement is to be organized looking to the reform | tingly wed ourselves to a religion of yesterday, which of existing abuses, or to the moral advancement of the though it might have been the very best for that time, is exceedingly unsuited to the world of to day. Let us Thus was it with the Jewish Church in the days of profit by experience, and hesitate long, and ever hesi-

> "Who come with their harps of gold From the beautiful summer-land; The crystal river they've crossed again With a bright angelic band, To bring to us on their joyous harps Sweet music from afar, With cadence soft that the angels sing As they glide from star to star."

Plutarch's Morals.

The Plato of America, Ralph Waldo Emersor, writing of the ancient moralist Plutarch, says:

It is agreed that he was born about the year 50 A. D. He has been represented as having been the tutor of the Emperor Trajan, as dedicating one of his books to him, as living long in Rome in great esteem, as having received from Trajan the consular dignity, and as having been appointed by him the Governor of Greece. He was a man whose real superiority had no need of these flatteries.

Plutarch occupies a unique place in literature as an encyclopedia of Greek and Roman antiquity. Whatever is eminent in fact or fiction, in opinion, in character, in institutions, in science, natural, moral, or metaphysical, or in memorable sayings, drew his attention, and came to his pen with more or less fulness of record. He is, among prose writers, what Chaucer is among English poets, a repertory for those who want the story without searching for it at first hand,—a comthose whose coming fulfil the prophecy of Jesus doing pend of all accepted traditions. And all this without any supreme intellectual gifts. He is not a profound mind; not a master in any science; not a lawgiver, like Lycurgus or Solon; not a metaphysician, like Parmenides, Plato, or Aristothis age, and millions are found so far in advance of tle; not the founder of any sect or community, like Pythagoras or Zeno; not a naturalist, like Pliny or Linnæus; not a leader of the mind of a generation, like Plato or Goethe. But if he had not the highest powers, he was yet a man of rare gifts. He had that universal sympathy with genius which makes all its victories his own; though he never used verse, he had many qualities of the poet in the power of his imagination, the speed of his mental associations, and his sharp, objective eyes. But what specially marks him, he is a chief example of the illumination of the intellect by the force their religion, in spite of themselves. Yes, even when the backs of the coming race. Jesus was not free from of morals

The Critics' Labor.

Often the subjects of stinging compensation, the positions of critics are seldom sunny with success or selfsatisfaction. Few men are noble enough to criticise carried out there would be the millenium in the world." the literary labors of their fellows. But as human natheir peers. A mental vitriol bottle is not the necesclass of critics, it says:

His object is neither to instruct, nor to reform, nor to benhis own learning, sarcasm and acuteness. He is an intellectual dyspeptic, he is bloodless; and though he must be acquitted of the feeling of malignity, it is only because he must be acquitted of all other feeling likewise. He will not heartis far removed from genuine criticism. It is as much the critic's function to discover good qualities as bad ones. He is not a policeman, who passes by good citizens and interests | slavery and always had been! himself only in scoundrels. He is rather a census-taker, whose business it is to recognize all elements in the communitemper is not a critical one, however often it be mistaken for it.

there may be, say so. Then endeavor to strike a fair balance between the two. The object should be to give to the read. er of the criticism, as far as possible, the results which he would arrive at were he to be the reader of the book. Simple as this task seems to be, it is really the most difficult that can be imagined. Its execution requires a combination of personal qualities, both as to head, heart, and digestive apparatus, very rarely found in this world.

The true critic will be disinterested, not only in that higher sense which Matthew Arnold speaks of, but in the lower one of being unwarped by friendship, hate, authority, fashion, fear, or pecuniary interest.

The true critic will be conscientious: extenuating nothing, setting down naught in malice, telling both sides, in reverence for the truth and justice of intellectual workmanship.

The true critic will aim to judge every book by the intent of its writer, and from the writer's standpoint, not blaming a treatise on mathematics because it is not poetical, nor a poem because it proves nothing He asks—what was the author's object? Was that object a good one? How far has the author succeeded in attaining it?

Finally, the true critic will be kindly A good heart is as son says, "is the curse and bane both of the religion and literature of the day, and sheds its blighting influence over all that is enthusiastic and generous and highminded."

Christianity and Woman's Suffrage.

BY J. O. BARRETT.

At a meeting of the American Woman's Suffrage Convention, held in Steinway Hall, New York, May 10th, Mrs. M. A. Livermore, one of the champions, is reported to have said in reply to a note handed to her by a lady enquiring whether, if she thought woman's suffrage was condemued in the New Testament, she would abandon the movement:

"If I thought that the woman's reform movement was contrary to Christianity, I would certainly throw it overboard; ever. I have not any hope of the future of this nation or of the world except in Christianity. When Christianity is made the rule of life throughout the world—when it is carried into business, into trade, into relations of life which are to-day unchristian, the great era of peace—the millenium—the golden age will have arrived. So I did not come into this until I was convinced that it was parallel with Christianity. What does Christianity ask for? What is it that the woman's reit simply because it is the symbol of equality. There is no other recognized symbol of equality in this country. We ask The very moment we obtain it the work of this association is speech in review. No doubt there is vim enough Here his testimony falls through.

done, and it will get out of the way. Men are ready enough to admit our equality, but in the eyes of the law we have never been equal. The golden rule is: 'Whatsoever ye would that men should do unto you, do ye to them.' If that rule was

Remembering what this talented lady has accomture loses its dross, and approaches the angelic, this plished for freedom, it is indeed a painful surprise to will be remedied. None will then underrate the works of hear her gauge a great reform by a technical form of religion, in which she and the rest of us have been dents or surroundings, every earnest woman who with pen sary weapon of any critic. We like the talk of the educated. It is belittling to the moral character of and tongue comes with the inspired word for the hour." Golden Age upon this matter. Writing of a certain the movement. It is a betrayal of our trust in the Endorsing the spirit and letter of this resolution, fundamental righteousness of our cause.

efit anybody; but simply to display his own wit, to exhibit vigorously, by the "infidels," so-called, and "come- speech or action by a popular religion, even if it is outers," men in power, more especially the priests, without a flaw. That is bigotry. They entrench immediately set down to measure it by their religion. | themselves upon a principle, and defy the world. Looking into the Bible and reading "Moses and the Such is the true golden rule of human life. Let bibles ily abuse; neither will he heartily praise-for he can do prophets," and Paul, too, about servants (slaves) help, that's all. Up to the battle of freedom, not nothing heartily. His one idea of criticism is to maintain a obeying their masters, they came to the conclusion limping on theological crutches, but girded with cold frame of mind, and to search everything which is sub- it was anti-Christian; so they fought it poor, de- righteous armor, to construct after the victory a new mitted to him merely to find out its faults. Surely this, also, luded creed bound souls! When slavery gave up republic that shall embody the good of all politics the ghost—presto change—lo! they were all anti- and religious.

Not one iota of good would I detract from Christianity or any other religion, but seeing an appeal is ty. He who has no eye and no heart for the appreciation of made to the New Testament for moral judgment as merits is as unfit to be a critic as he who has no eye and no to whether we should defend woman's rights or not, the Christian Americans who employ him. It is not there is grave danger of getting entangled in doctrinal webs so deep as to veil out of sight the object Many of the planters, when slavery was abolished, The true function of criticism is to make an honest and a of our agitation. When Paul, who is acknowledged just report of any literay production presented to it. If there | the oracle of the Christian religion, advises all are faults, as there will be, say so. If there are merits, as "women to keep silent" and not speak in meeting, what becomes of our eloquent sister Livermore? How does she dare—she a Christian—to disobey the scholarly Paul? Is she Christian? Again Paul tells the women, if they would know anything to ask their husbands at home! What if the husband is an imbecile, or a fool, or a creed-bound bigot?

This directing a movement of the nineteenth century by the testimony of a book of ancient date, many of whose precepts and injunctions are utterly wages or swindled out of their earnings by shoddy impracticable, not to mention oppressive, is a patch- merchandise. Settlements must be punctually made, work indicative either of moral cowardice, or incompetency, to meet the issues of the day square to the there comes a row." This is very natural, and, to front. The golden rule which our sister quotes to clinch her argument is no more Christian than it is Pagan. Why make Christianity a monopoly of all the good under the sun? Why not give credit where it is due? If we are to quote ancient sayings to determine our fidelity to the cause we have espoused, "heathen," "infidel," &c., were passed to disuse, and let us have Confucius and Hillel, and Socrates and necessary to him as a good head. He will not yield to that Lycurgus, on the platform with Christ and his apos- Christians are learning that they are quite as honoratles. That would be more honest, but not very self- ble as their own, somewhat disgraced, appellation. reliant. If Christianity is to settle the question, it is important to know what form of it. There are as many interpretations as there are churches and ministers, and their name is "legion." Tell us whether we must put on the badge of the Universalist religion (which our sister represents), or the Methodist, or Presbyterian, or Catholic. This splicing of the enfranchisement of woman with a particular form of religion,—not Pagan, not Mohammedan, but Christian—is simply a pandering to the churches to gain their influence, and so make the movement "respectable;" to separate its alliance with the unchurched; in plainer words, to resolve Spiritualists out denounced as "Free-Lovers"—for this is popular! Such I should desire, for one, to stop it; I should renounce it for- proceedure is culpable in the sight of honest folks. Avaunt upon this truckling to the church! It has always clogged the wheels of progress. If our good sumed by Mr. Braden, and he has continually sought sisters expect to gain the ballot by church dalliance, to prove this one point. It is his pivotal centre durall is it will only be a dead weight dragged all over Christendom.

to stand upon. The following resolution has the

with these other women agitators to purge the conventions from the admixing alloy of creed and church:

Resolved, That as in our two revolutions, our sires and sons. asked no questions of the loyal soldiers who fought its battles of freedom by their side as to their family, faith, or form, so the noble women of America in this struggle for enfranchisement will welcome to their ranks, regardless of her antece-

we all wheel into rank and file for freedom universal. When the anti-slavery question was mooted so Stern and resolute reformers never gauge their

The Heathen Chinee in the South.

BY E. S. WHEELER.

his fault that he does not give perfect satisfaction. thought they could re-establish it in another form. They encouraged the importation of coolies, and now denounce them as bad laborers.

The New Orleans Republican tells the reason:-"The original suggesters of the Asiatic peons based their calculations on being able to defraud and beat their peons. The speculation has lost its attraction since it has been found that the peons can take care of themselves. These people, who were expected to be slaves, have demonstrated that they are men. They stand upon their contract. They are not to be cheated in treatment must be conciliatory and agreeable. Else reach the conclusion that the Chinese are much like other people, argument is hardly needed. The Heathen Chinee will be a valuable laborer in the South when he goes there as an independent man, and not as one of a herd of coolies. It is time all such epithets as they will probably ere long be abandoned, as the The Chinese Spiritualists are peacefully working their way to respect. The "Infidel" has turned the flanks of the army of the church, and the old battle cries are soon to be heard no more.

The Wilson-Braden Discussion.

AT LYCEUM HALL, CLEVELAND, OHIO.

SUMMING UP OF MR. WILSON.

One other position of my friend, however, requires close attention. It is this:

1-Can the embodied spirit do these things? Are

there any limits to the spirit of man in the body? Who can limit the power of the spirit in the body? · This, in fact, is the only important position asing the discussion of both resolutions. But where is his proof? Oh! "I have cited the case of my father when insane, the Jerkers barking at the devil, the To the credit of that Convention afterwards con- Methodists treeing Jesus." Did you see these things, vened, be it said, that it resolved itself on to a Mr. Braden? Oh, no; I have only heard of it. form asks for woman? We ask for the ballot, and we ask for broader platform than our sister alone seems willing Have you any letters from any of these parties who barked at the devil, or treed Jesus? Oh, no; but I heard somebody say so. Well, how do you know for the ballot that we may be equal to men before the law. right ring. Place it in contrast with the creedal they did not lie? Can you swear to these things!

Second position on this great principle of his: If the spirits in the body are capable of infinite would "go up in a balloon." bilities now, they were in the past. If the spirit the rolled the stone from the sepulchre of Jesus. If simply ridiculous." gle witness?

humbugs! Are they not all insane, drunkards and

impostors?

uncalled for, foreign to the resolution, and ill-timed. pipes and shaking tamhourines."

go thy way and sin no more."

showing that sixteen thousand witches were execu- and ridiculous? had the rule, there would be sixteen thousand Spirit-

feet and heads, smoking the devil out of us—during This is extraordinary. I wonder if the one hun- Will you do it?"

reason and progression.

you not tell the whole truth, Mr. Braden? Another slop over.

na takes place, we would put an expert in chemistry of public approval." trusted; for of all men these great wise men are the also troubled with the same malady.

call in the newsboys and bootblacks of the city to insane when they see spirits?" tell these experts and great men what to do; for of We answer to this illogical and unfair compari- The disputants shook hands cordially, after which

steel needle and fifth wheel to a coach, and the whole unmistakable symptoms of insanity, and Doctors

nounds to-day, the spirits of Mary and Mary Magda- well as the ease with which they are deceived, is rent.

they not all liars, all cheats, all tricksters, jugglers, We reply, there his whole system tumbles to the hood, and sacredness of private conversation, for ground, and his work is a failure, for on his own what I said to him was in confidence and in private. ruling, if one case is a fact and cannot be traced to This woman came to me on the afternoon of the The coarse insult offered our old Father Lawrence, the spirit in the body, are not all the cases referred to evening she became insane, and made the following Dr. Newcomer and David Eddy, each of whom of by him independent of the spirit in the body? | statement:

fered to take the stand and be cross-examined by Mr. 5-Mr. Braden says, "Their phenomena is, first, "Mr. Wilson, my friends are all the time abusing

charity over the errors of all, condemning only the charges. What does my friend think of the ram's them, and that I am to save them from their sins. I in, not the sinner, and the language of Jesus to the horn that the spirit of God blew at the walls of Jeri- saw him in the womb of Marv, the cradle, as a boy, woman of Samaria, "Doth no man condemn thee? cho; of the fleece of wool wet by the spirit of God, as a man. I saw him on the cross and in the tomb, And she answered, no man, Lord. Neither do I; to please skeptical old Gideon; of the angel that and after the resurrection, and now I must go to my crawled into Balaam's ass and spoke out of his people, the Scotch, as Emma Hardinge has gone to This charity is the ultimate of all true Spiritualism, stomach; of the three hundred young men that were her people, the English. Now, Mr. Wilson, you are and is worthy of the support of the people. | made to lap water like dogs; or of Jonah in the belly the man of God who is to send me forth; where Mr. Braden quoted from the history of England, of a big fish. What of them? Are they not silly shall I go?"

course. He will undertake, as he has done heretofore, skin, as well as her incoherent conversation, I asked nalists hung by the neck on the right hand, and six- to parallel these things from the Bible. It is an insult her if she could believe in me. She replied, "yes, teen thousand Cambellites on the left, and sixteen to the Bible, to God, and to a Bible believing com- implicitly." thousand Adventists and Universalists under our munity, or audience, and ought to be resented."

one presidential administration. dred and fifty or two hundred Spiritualists who have We will now review, in brief, a few points in this listen to the slop bowl full of dirt, eight-tenths water, wondrous summing up of his. Taken all together, and two-tenths mud, are insulted? Oh, no! of at home perfectly quiet, keep away from meetings of what is it? A wash bowl of dirty slop tipped over course not. He is talking for Christ's sake, and every kind, do not go to the discussion to night, into the lap of a few dirty Christians, and unto many can't offend. We are talking for humanity and do send for your husband, and tell him just what you Spiritualists made pure by the laws of common sense, offend—who? The complimentaries of his own have told me. Will you do so?" flock.

1-Mr. Braden says, "My friend has frequently 7.—Mr. Braden says, "we confine the phenomena They keep me all the time abusing you and swearing referred to the cords of crutches piled up at the to the embodied spirit, because it belongs there. at you, calling you a fool." Briggs House, belonging to the invalids cured by We admit there is an abnormal condition, or power "Very well," we replied, "let them do so. You

referred to these crutches; but Mr. Braden has fre- has upset every position he has taken; for in the further, you will promise to remain at home thirty quently done so, and then cited the hundreds of let- admission that there is an abnormal power beyond days, and not go to any meeting during the time, and ters from every part of the country published in the his understanding, he admits that he knows nothing you will then know what to do. Will you promise Chicago Tribune, calling on Newton to refund the about it. Hence he piped an uncertain sound me?" money and send them back their crutches. Why do | that he does not understand, nor anybody else. | "Yes, I will."

Dr. Newton, when in Chicago, healed thousands 8.—Mr. Braden says, "The papers of which my spoken in confidence, and had no right to introduce out of the tens of thousands that visited him daily, friends on my right are editors, and for which they my views given in confidence. and we are prepared to produce thousands of certifi- write, the one for the Religio Philosophical Journal, We will say here that this is the first as well as the cates to prove our assertion. So much for that the other for the American Spiritualist, remind me last conversation we ever had with the woman. splurge. Ladies and gentlemen, for ten nights have we

most gullible creatures in the world. If you want to 9.—Mr. Braden lays great stress on insanity, again And now, Mr. Braden, we are about to part; each find sharp, keen, observing, practical fellows, go down and again recurring to our poor afflicted sister who of us have our work to do-you in your sphere, I in in the street amongst the newsboys, and there, was carried out insane the other evening, and says: mine. It is not I that do these things, but they that among them, you will find the proper persons to de- "Mr. Wilson pronounced her insane, and those doctors sent me—the angel world, and I shall continue my tect the frauds of Spiritualism." that my friend introduced to prove the facts of Spir- work so long as I am ordered by the powers that are Well, well! if there is not a splurge and fraud itualism, pronounced her insane. Wherefore? be- to continue in the field. I extend you the hand of slopped over, we know nothing of language. Set cause she sees spirits and describes them; hence, she fellowship. Will you accept it, and shall we part the doctors, chemists, linguists and lawyers to ex- is insane. I now ask, are not these doctors, New- friends in the interest of humanity; you to your pose Spiritualists and detect their tricks, and then comer and Parker, as well as my friend, Mr. Wilson, work, I to mine; each to heal the wounds he has received.

and your most intelligent Campbellits, with their the woman has certain evidences of disease that are during the discussion.

Newcomer and Parker have not.

3-Mr. Braden says, "The eagerness with which 2.—She has not, and did not see spirits until her the little girl moves two hundred and seventy-five spiritualist speakers swallow any bug-a-boo story, as reason had fled, and she become wild and incohe-

3.—She did not see spirits of men and women bemy spirit lifted me into the air, to-day, the spirit of Here his fifth wheel runs off an axletree it was never longing to our creed and views, but she was afflict-Jesus carried him on the stormy waves of Gallilee. on. Yesterday, "speakers, seers, healers, mediums, ed with the phantoms of the church, and saw the spirit and thus every phenomena of the past is the result were the greatest rascals, rogues, cheats, humbugs, of Jesus Christ, saw him in the womb, in the cradle, of normal, embodied spirits. Who says so? Clark arrant knaves and impostors in the world, shrewd as a boy as a man, saw him on the cross, saw him Braden. Proof! I believe. Who? I, Clark Bra- as the devil, and cunning as the "heathen Chinee" crucified, saw him resurrected, and he had called on den. Has he an affidavit, a letter, even a newspaper, in their wiles and sutleness. Now they are gawk- her and bade her go to her people, the Scotch, and let alone well authenticated history, to sustain a sin- ers, playing young robin opening their mouths and preach to them the word of God, of his church, and swallowing anything that Braden and company may him crucified. And we trankly say that your relig-On the other hand, we have not introduced a single throw in. There is consistency for you. Well, on ion and the teachers of your God, have made this point, statement or fact that we have not backed up second thought, we guess he may be partially right, poor sister and woman mad, and when my good by bringing the book, letter, affidavit, newspaper or for did we not come out of a family who rest their friends, Doctors Newcomer and Parker, exhibit aberliving witness before the audience, forming a com- salvation on miraculous conception, big fish stories, rations of mind as this poor woman has done in this plete chain of testimony, connecting every phase of fox-tails, riddles and liars, and the marvelous castle hall, we shall at once pronounce them insane. So far Spiritualism and our teachings with the spirits of in Spain, the New Jerusalem theory. those who were once men such as we are. 4—Mr. Braden finds one case he can not trace to said of this poor, afflicted sister and woman, I hold The coarse thrust of Mr. Braden in asking, are the spirit in the body.

Again, the coarse and vulgar denunciations of the fourth, infidelic; fifth, pantheistic. Only think of shall not go to the discussion any more. Now, Mr. Christian churches as a bastard Christianity, were spirits making chairs dance, blowing on wooden shall not go to the discussion any more. Now, Mr. Wilson, I have seen Jesus, and he has bid me go to The gospel of Spiritualism throws the mantle of Well, we are willing to accept and parallel these my people, the Scotch, and preach his gospel to

After a careful examination of her eyes, face, ted in one reign, and I answered, that if the churches 6-Mr. Braden says, "My friend will take this pulse and motions, the sallow, clammy blue of the

"Very well; then you must make me a promise.

"Yes, I will."

"Well then, you must go home and remain there

"Yes, I will; but my friends will not let me be.

the humbug, Newton." say to them, please let me be; go to Mr. Wilson and Well, this is rich! The facts are, we have never To this point we reply that in this declaration he say to his face what you have to say to him; and,

We here say that Mr. Braden has violated a trust

2-Mr Braden says, "When a chemical phenome- Columbus in this State, and are just about as worthy | waged a mental war, and I frankly confess that my opponent has left no stone unturned in the domain to test it. When a diagnosis of disease is given by To this thrust at the productions of our press, we of Spiritualism. He has brought to bear on us, all a spirit through my friend, I would call in the reply, that the drunken man thinks everybody else and every feature that could possibly militate against skilled physician to test the correctness of his state- drunk, and himself sober; and the insane man be- us; thrusting his kinfe in to the hilt, and we have ment, and so on, throughout the whole field of spir- lieves he is sane and everybody else mad, and as in- dealt blow for blow, thrust for thrust, watching his itual phenomena." "But, my friends, who can trust sanity is catching in the Campbellite family, my every word, and in our summing up, night after these wise and scientific men? They are not to be friend is badly affected, and thinks everybody else night, we have quoted his leading thoughts, giving

all men in the world these great men are the most son: willing to be imposed on.

1.—There is no parallel between the poor woman ing Messrs. Stark, Wheelock and Duchon for the imposed on.

Sir, in heaven's name, why don't call in yourself and Doctors Newcomer and Parker, in the fact that partial manner in which they had maintained order. THE

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J. M. PEEBLES, HUDSON TUTTLE,

A. A. WHEELOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—Paul.

"RESOLVED, That we are Spiritualists, * and that any other prefix or suffix is calculated only to retard and injure us."

Understand It.-All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A. A. Wheelock, the Managing Editor. J. M. P.

Definitions—God, Morals, Responsibility.

* Crossing her hands over the bosom and mockingly closing the eyes, she commenced after a moment's stillness, "O, thou great Supreme-thou Eternal!" Then casting a religious men present were disgusted. Then taking a defiant attitude, this spiritual priestess declared that she "prayed to nothing 'nor nobody' that she couldn't see and feel." This -yes this is Spiritualism, said to be spreading, but to us it seemed like materialism, or nervous, sacriligious demonism, matter. becoming the stage.—Auburn Recorder.

Spiritualism, suffering more, infinitely more, from professed friends than open foes, since the rising of the spiritual wave near Rochester, N. Y., is greatly in want of a nomenclature. The loose use of terms and the misuse of words, confuse ideas and impair the value of language as a means of communication. For instance, the common terms controvertist and controversialist are not used reciprocally by the best philologists. Unprincipled sophists are controvertists. They dispute to carry certain points, right or wrong; while scientific and religious reasoners, as disputants, are properly controversialists, aiming to elicit and elucidate the truth. Among the affixes implying quality is al; and quality in language, as in currency, is of more importance than quantity. These prefixes and suffixes not only give shadings to thought, not only give the real potency to the idea, but they are frequently the safest guides in determining an author's meaning.

Spiritist and Spiritualist should not be employed interchangably. English and French writers are ing doom." noting the radical difference in these words. Cammille Flammarion, the French astronomer, invariably used the term Spiritism when writing of spiritual phenomena. A Spiritist may be an irreligious phenomenalist, and nothing more. Spiritism is a science, the higher mental science of spirit converse. Considered in this light, Jew and Greek, Christian or Mohammedan, may be a Spiritist, as he may be a geologist or ethnologist. Mr. L. S. Richards recently writes in the Banner of Light:

communion between the two worlds-a phenomenon which belongs to the sciences just as much as electricity, magnetism, chemistry, geology and astronomy. * Place the science in the correlation of lorces by the side of electricity, magnetism and motion, make the facts and laws regulating the phenomena clear and familiar to the people, and leave not a stone unturned until Spiritualism [Spiritism] is acknowledged by all classes of society the equal of any science familiar to mankind."

Spiritualism, in the broadest and best sense of the term, implies everything connected with the highest | Or not in vain the sky of life is dark with clouds of woe, It spans phenomena, science, philosophy and reli- The light shall shine out brighter when at last it flashes gion. Its key-note is use-practical use. Accordingly Spiritualism and Free Religion are in deep And evermore the old shall be the pathway of the new.

sympathy. The relation is vital. The Spiritualists, while accepting all genuine phenomena as aids to philosophy, religion, and the reforms of the age, pleship laid down in the New Testament are these: must necessarily from conviction and intuition be spiritually-minded, reverential and catholic.

A. J. Davis, in his Arabula, well says:

"Spiritualism is the first religion that takes facts for its foundation; that rears its temple of thought on the immortal principles of philosophy; that has demonstrably brought life and immortality to light; that has overcome death and the horrers of the grave; that sounded the gospel of Freedom equally to woman and man, old and young, to lord and serf; that has satisfactorily explained the phenomena of matter and mind, in and out of man; which is the last and best development of the sublime relations between mankind and the next higher sphere of existence. . Spiritualism is truly the grandest religion ever bestowed upon mankind."

Take again soul and spirit. These are not synonymous; the spirit is the divine—the essential inner- practically manifest throughout our ranks, most of man. The theosophic Platonists so used it. | Would not a book on "mediums," written by the dif-The scholarly Paul, tinctured with the Alexandrian ferent media of the country, be a unique production? philosophy, so expressed it: "I pray God to keep The truth is, many are so envious and jealous, so you, body, soul, and spirit." Professor Bush, of the greedy of praise for themselves, so grudging of New York University, said: "As it is through the praise to others, so eager to be understood and apgross material body that the soul manifests itself in preciated, and yet so slow themselves to understand the present world, so are we warranted in believing and appreciate, that they pass through the world that it is through the soul that the spirit manifests wrapt in a thick veil of conceit, which prevents their sardonic grin upon the waiting people, sneeringly asked, itself in the other world." The soul, or spiritual showing due regard to the noble qualities of their fel-"Eternal what?" The Spiritualists smiled, while all the solid body, is the intermediate between the spirit and low-workers. Just so fast as mankind become spiritcoarse matter. As constituting man, the formula ual and unselfish can they live together in peace and stands: Spirit, spiritual body, and the physical body, love. It is better to trust than to always doubt; to —or Essential Spirit, spirit substance, and physical be deceived occasionally than to have no knowledge

(To be continued.)

Compensation.

No mortal ever suffered keener remorse at times than Edgar Poe, enthusiast, poet, genius. Failings he had-who has not? Let us be noble enough to forget them. His day-dreams were dramas, and he speak disparagingly one of another, as if Spiritualism were continually lived in a haunted palace, bordering to make headway in the world by pursuing the same selfish strange shadow-lands of mystery and beauty.

pressed the shores of the better world, he says:

soul through fire. Henceforth I am strong. This those who change about and practice only a spirit of forbearance and love me shall know as well as those who have so relentlessly forgivness, let the case be what it may. We are not set up sought to ruin me. * * I have absolutely no pleasure in as judges over one another. If those who are addicted to this the stimulants in which I sometimes so madly indulge. It habit are determined to take no pains to correct it, knowing has not been in the pursuit of pleasure that I have periled it to be a vice, if it is anything, they had better make up life and reputation and reason; it has been in the desperate their minds to go over to the church forth with, where carpattempt to escape from torturing memories-memories of ing and condemnation are the rule, and not the exception, wrong and injustice, and imputed dishonor; from a sense of | The Orthodox fold has abundance of room to contain not only insupportable loneliness and a dread of some strange impend- the lambs, but the wolves, too, and there is where morose,

As singing after silence is, or sun is after rain. So may the lesson be that tells the blessedness of pain;

For only at the ending of the journey lies the crown; And none see all its light but they who on its light look down.

Life's labor won is never won, until it first be lost; As priceless things most priceless are when bought at priceless

The sorrow and the sinning that are o'er, shall be the way That leads us from a darkened past into a brightening day.

Let us settle down to the simple scientific fact of spirit | Though still, as in the past, the night must come before the

The lofticst loves in sorrow still must deepest down be born.

Not all on page of parchment, or on monumental stone, The records have been graven that the universe hath known:

God still is writing gospels in the lives of those that sin; E'en while their hearts refuse to let the graver's chisel in.

Though all have sinned, and still they sin, it shall not be in vain Than any human heart has drunk the dregs of human pain;

through;

The Two Tests.

The two most prominent tests of Christian disci-"By this shall all men know that ye are my disciples, if ye have love one for another." John the Evangelist.

"Go thy way, sell whatever thou hast and give to the poor, and thou shalt have treasure in Heaven; and take up thy cross and follow me." Mark x. 21.

Who can point us to a Christian after the New Testament pattern?

"What is the Cause."

Such is the heading of a sensible and able editorial in the "Banner of Light," May, 20th, from the pen of the senior editor. Most heartily do we wish that Mr. Colby's suggestions might carry conviction, lead to repentance, to restoration, and finally become

of immortality. All we know of any conscious existence in the future is through the instrumentality of mediumship. Those thus gifted, as well as lecturers, should manifest that broad, noble, loving spirit becoming the spiritual philosophy. But to this extract from the "Banner:"

It is with deep mortification that we witness the disposition so openly manifested among mediums and lecturers, to methods that have finally wrecked the vitality of the creeds. We allude to this visibly growing evil, with pain, and regret In a letter written nearly a year before his feet even more to discover its appearance in several of the Spiritual papers. It ought not to exist. Those who are conscious of feeling at all hard toward others, should test the love prin-"The agonies which I have lately endured have passed my ciple which they profess to possess, by resolving at once to jealous, fault-finding natures, that snap at others as if they would devour them, rightly belong. Each to his own. Genuine Spiritualists are bound by their profession to show a larger liberality in every sense than the creedists; but it excites the most unsatisfactory reflections that so many who march under the broad banner of Spiritualism suppose they can be allowed to have a troop of evil passions at their heels.

Among other excellent articles in this number, the one by Mrs. George S. King will be read with deep interest.

"Over the waters." We sail for Liverpool about the 1st of July, not for the purpose of lecturing in England, but to gather facts for the Year Book, 1872; to consult with the trans-Atlantic friends concerning a World's Convention of Spiritualists; to arrange for the publication of Higgins' Anacalypsis, and other business matters.

The R. P. Journal Publishing House, under the supervision of S. S. Jones, Chicago, has just published the Bhagvat-Geeta, one of the most highly ininterests of man, physically, mentally and morally. While all its misty mountain-tops are clad in trackless snow: spired works of the Ancient Hindoos. The volume presents a very neat and attractive appearance. Price \$1.25. Hudson Tuttle will furnish a review for our next issue.

Baltimore, Md.

Our month's stay in the monumental city was in many ways pleasant and profitable. Some sixteen rears since we there officiated as pastor, and it gladnow owned by the Catholics. The congregations in the new edifice are comparatively small. They are in debt. Quite a number of the old members have pipes in tune. Goethe sensibly says: become Spiritualists. The pastor who officiated before the present one, seldom attends their meetings. There are reasons for his giving preference to the Unitarians. Slanderers, lay or clerical, ultimately come to grief-frequently social grief. How certain are God's compensations! Crowns of triumph do not press very heavily upon the victor's brow. Pleasant was our interview with J. L. Camp. He was leader of the choir and secretary of the Society during our pastorate in Baltimore. He stiil leads the choir. Ever considering him the soul of honor, we retain and cherish his letters as valuable keepsakes. Geo. T. White, prominent among our old parishioners, and at one time treasurer of the Sunday. Friend White has a clear, logical brain, and Universalists; now Spiritualists. Mrs. Harris, always sound—sometimes dry and crisp in conversation, expressed the opinion one day that the "Harmonial philosophy among Spiritualists had gone in in search of humility in the churches"—not bad!

A goodly number of the Universalists attended preach to them a knowledge of immortality in place | Henry Ward Beecher. of faith—faith in universal salvation through Christ and the resurrection. We have a little matter to settle some summer day with a meddlesome, garruland untruthful, is a hereditary "chip of the old block" probably be a very free church indeed. we know it all! Thanks to Universalists for keep- Titusville, Pa. ing us thoroughly posted. There have been revelations since the Patmos era.

Universalism is a grand truth, and as a matter of expounders are doing a good work in freeing human souls from the shackles of superstition and the more repulsive dogmas of churchal theology. But their treatment of J. H. Harter, Universalist clergyman of Auburn, N. Y., of Rowland Conner, of J. O. Bar--we hold the documents.

The Spiritualists have two fine gatherings in Balthe city.

Returning from New Orleans, Mobile and Balti- something besides for humanity.

ful. The gardens were crimson with roses, and the has moved from Lyceum to Temperance Hall, 184 fields red and richly burdened with strawberries. Superior street. The efficient officer, I. C. Thatcher, Home, paintings, books, and a clear bracing atmos- continues to be the Conductor. dened our heart to re-clasp so many warm hands, phere all have their charms. Mrs. Peebles, expect-The Universalist church in which we ministered is ing us, had put a choice bouquet on our library-room table, mother had adjusted her cap and 'kerchief, and the whippoorwill in the evening-time proved his

> Rest is not quitting this busy career; Rest is the fitting of self to one's sphere. 'Tis the brook's motion. clear without strife; Fleeing to ocean after it's life. 'Tis loving and serving the highest and best; 'Tis onward, unswerving, -this is true rest.

Our Cause in McLean, N. Y.

In the Universalist church of this quiet village we preached our first sermon. Precious are the memories of those "long ago" experiences. Five successive years we officiated as Pastor of this people. A very trustworthy friend writes us as follows:

"The Spiritualists of McLean, N. Y., have recently organ-Universalist church, attended our late meetings each ized on a financial basis, and propose to hold stated religious meetings They have secured the use of the Universalist is an or ornament in any society or social circle. church in that place. and held a meeting there on the fourth Our stopping place was with Mrs. Harris, an excel- Suuday in May, having for their speaker Rev. J. H. Harter, lent family, on Gay street. They were formerly of Auburn, N. Y. Brother Harter, as you know, is a very excellent man as well as an efficient worker."

> The Free Methodist, a very narrow sectarian journal, is down on Beecher for his liberal utterances and sanction of dancing. Hear this pious editor:

Henry Ward Beecher is in favor of dancing, as will be | He says: seen by an article on our last page. We know of know man our whole course of lectures. It was pleasant to who is doing the cause of Jesus Christ greater harm than

The New York Independent has this paragraph: It is reported that Rev. W. W. King is about to establish a ous priest in this denomination, whose son, slippery free church in Chicago. If he is the man we think it will

-also another little red-faced clergyman, living not Could there be more sarcasm crowded into three a thousand miles from Springfield, famous, in the lines? This Rev. Mr. King once presided over the first place, among his brethren for bearing about a St. Paul's Universalist Church of Chicago. He also variety-dish of filthy stories, and secondly for—well, preached for a time in Chatauque Co., N. Y., and

Rev. O. B. Frothingham's society in New York intends to erect a large Hall on some leading thofaith, beautiful. Its most radical and progressive roughfare, with stores on the ground, from which an income may be derived; besides lecture and reading rooms, and a place for social gatherings in the main buildings. If this scheme is carried out, the institution will prove a formidable rival to the Young Men's Christian Association. When will Spiritualrett, of Bisbee and others, is fresh in our mind ists do something of this kind, and make their influence a practical power in the land?

gregation, organized several years since, over which | Managing Editress of the American Spiritualist, W. A Danskin has so ably presided, and to which recently fled from Cleveland for a few weeks rest in Mrs. F. O. Hyzer so eloquently ministered for six Western New York. She was there met by her years has secured Lyric Hall in the Law Buildings husband and a host of waiting friends. Rosies, for future seances and Sunday services. We deliv- breezes and blessings, temporal and spiritual, be with ered one evening lecture in this Hall before leaving her. It is said—pray don't mention it—that Mrs. Wheelock excels Mr. Wheelock in business matters; into the country and meet those earnest, warm heart-The Spiritualist Society with which we that Emma Tuttle writes much better poetry than ed Spiritualists. They own a fine Hall; are united had a month's engagement occupied Correspondent Hudson; that Olive Barrett preaches better sermons Hall. It is neat and capacious, presenting a magnif- than J. O. Barrett; that Mrs. Wheeler is far more pitable home of E. F. Curtis and family. icent appearance. The audiences were very large, practical than E. S. Wheeler; and further, that Mrs. especially Sunday evenings. Levi Weaver is the Peebles "writes half" our editorials. Dear fellow efficient presiding officer, and also Conductor of the masculines, what's to be done? Are not the times embracing Spiritualism. Lyceum. The singing was excellent, Mr Leonard's ripe for a man's rights convention? Oh, these deson presiding at the instrument. The Weaver generate times! Down on the Classins and Cady insanity, while hypocrisy, sailing on with the ropular curbrothers, Gardners, Granvilles, together with the Stantons, the Frances Browns and the Lucretia rent, close-fisted, pinching penuriousness, and downright disladies, decorated the desk with flowers. This should Motts. They are filling women's heads with the wild honesty are considered proofs of sanity." be done each Sunday morning in all our societies. | notion that they can take care of themselves, and do

more, we found Hammonton, N. J., looking delight- The Children's Progressive Lyceum, of Cleveland,

Lyceums everywhere should send for Mrs. Shepard's Book of Dialogues and Recitations. It just meets a present need. Price 50c. For sale at the AMERICAN SPIRITUALIST office.

An English critic, picking the few scattering meats from Mr. Mennell's late book of poems, says these lines gave him great pleasure:

> "Farewell, dear reader; you and I Must now forever part."

AN IMPORTANT VOLUME ANNOUNCED.—We see by the "Banner of Light" that this firm so well known to Spiritualists, is to have ready for the fall sales a work entitled: "Immortality Demonstrated, through the Mediumship of Mrs. J. H. Conant," with an auto-biography of the Medium. We prophesy for this book an immense sale. The "Banner's" sixth page and circle-room are the only public channels open weekly to the spirit-world, for identification and communication. Mrs. Conant is known in connection with Spiritualism throughout the enlightened world. We have an article already prepared for our next issue, treating of her mediumship.

James Burns, the enterprising spiritualist book publisher, 15 Southampton Row, London, prints in his April number of Human Nature, a fair and faithful review of the Year Book of Spiritualism.

We issued a series of questions in order to ascertain some information as to the state of Spiritualism in England, but the returns were so meagre that Mr. Peebles preferred to give a resume of his own experience. Though we had every confidence in the editors, Mr. Tuttle and Mr. Peebles, and knew that the list of authors contributing articles embodied the most eminent Spiritualists throughout the world, yet we did not expect such an instructive and deeply interesting work as the editors have been fortunate enough to present to their brother Spiritualists. We do not remember having taken up a work on Spiritualism of such universal interest as the "Year Book," and we think that no scientific body could give birth to a more highly appropriate work in its peculiar sphere than this latest flower from the bright table lands of Spiritualism. It represents Spiritualism in its most extended and truest aspects. Every form of opinion or view of the subject is represented, and that in the most favorable light. It is just such a work as one would desire to put into the hands of any reader who desired to know what S iritualism was, as a movement, as a philosophy, and as a science. It is a hand-book of Spiritualism which every student of man should possess, and which the friends of Spiritualism shou'd lose no opportunity of circulating in every direction."

Human Nature always contains generous and manly reviews of American works upon Spiritualism. This, in a measure, accounts for its wider circulation in America than the Spiritual Magazine. Catholic timore each Sunday. The original Spiritualist con- Mrs. A. A. Wheelock, the efficient impersonal in spirit, comprehending the situation, and fully up with the spirit of the times, this monthly of Mr. Burns should have an extensive patronage in this country. Subscriptions are received by the AMERI-CAN SPIRITUALIST, Cleveland, Ohio.

> Pleasant was our trip to Farmington, Ohio, for a course of five lectures. It did our soul good to go and prosperous. Our stopping-place was at the hos-

> "You are insane," said a father to his son when

"Quite likely," was the reply, "honesty, benevolence and the free expression of religious convictions have come to index

True, every word true! Gold is the God of this world.

SELF CONQUEST.

"Not once or twice in our rough island story, The path of duty was the way to glory; He that walks it, only thirsting For the right, and learns to deaden Love of self, before his journey closes, He shall find the stubborn thietle bursting Into glossy purples which outredden All voluptuous garden roses. He, that ever following her commands, On with toil of heart and knees and hands, Thro' the long gorge to the far light has won His path upward, and prevailed, Shall find the toppling crags of Daty scaled, Are close upon the shining table-lands To which our God himself is moon and son."

Reminiscences of my Youth.

BY MRS. GEORGE S. KING.

land of poetry and truth combined, where all the thee from afar! When I, poor wanderer on these foreign plains, feel weary with labor, bruised by the cold egotism of a commercial world, I fly back to thee on the wings of memory, and one by one the loved ones of the past, who now bask in the sunshine of ethercal spheres, come to me on the wings of thought, repeopling my solitude. The trustful faith of those rustic inhabitants, their frugality, their love lonely, laborious life. I have always noticed that the dwellers of mountain regions are happier than those on which preserves them from the spleen or miasmas which arise from level lands. But I have noticed, also, that they are more poetical and clothe their language sometheir love of home that the Pope of Rome had to forhearing it the Swiss guards would either desert or comtice and honesty, and practice it at the greatest sacrifices. in . a w mellautini 2 tadw would of bonisch odw

that knew the right and did it, at any cost; and I thank them to day for my early training, since their example supported me in my darkest hours, when my only star was on the other side of the river death, and I had to find the right path with my eyes dimmed with tears.

Among the many persons that visited my father's

dust of past generations is heaped upon dust, is in with great delight; the only difference lay in the faces reality only a spacious divine laboratory in which all of compassionate angels looking down from heaven things are incessantly transformed and renewed. and beckoning to the afflicted souls to come up higher. Nothing perishes in the great work of God, but it A church with such terrible warnings needed certainly changes form; everything is swept away by the stream a melodious organ to cheer the spirits of its worship. of life, of which we are only needful atoms to complete pers. The church funds were in a flourishing condi. the whole. Everything obeys the laws of transfor- tion, so the council of Deans resolved to have a magni. mation established by the sovereign master; all that ficent new organ in place of the old instrument. To heaven and earth contain becomes the agent of his will. | their astonishment, old Mr. Moser, the bereaved father. When you learn to know that death is only apparent | the gloomy dreamer, presented himself as a candidate and not real, you will not fear it; your own personal- for its construction; but he had never made even a ity will lose itself in the immensity of this universe; good melodeon in his lifetime. The request embar. then shall you learn to love your fellowman more than rassed the priests; they pitied his misfortunes, but yourself; then will you cheerfully accept life with they had no faith in his skill, and they refused his all its trials, and resign it just as contentedly when the demand us gently as it could be done. They urged master calls!" The old man replied sadly: 'O, give upon him the great responsibility of such a work in his me your faith, brother, for sorrow is at hand; the feeb'e state of health, and the loss of money to them evening winds have whispered words of death this win. if the undertaking proved itself a failure. He had -the summons were for my loved ones. He left us and they promised to pay him liberally if he succeeded heart-sore strangers find a welcome home-I greet that night in that melancholy mood and we did not see in building a good instrument. He came joyfully to him for many days, because his eldest daughter was his friends to announce the glad tidings to them taken ill with congestion of the lungs, and in less than "But, friends," said he, "I did not tell the Rev. gentle. a month she passed from his sight to the spirit-land; men anything of my dream; they would call it madhis children but two, a consumptive son and a frail might take the blessing away from their church, wrapped in the music of the organ. In a few months to take its flight, may have heard the whisperings of she was gathered to the rest. Silently and tearlessly langels over night. Yes, yes! the vision, or dream, placed his darling in that blest soil which bears a that help could only come from a higher source.

The city of Fribourg boasts of a very beautiful cathedral; it is strictly gothic in its style, and its ar. they will come to hear it played. You have suffered times in expressions far above their simple education; chitecture is of the mediavel school of sculpture. What than other mortals they received the influx or inspir- gloomy and terrible the paintings and sculptures of ation of a higher class of spirits, hence the harmonial that dark era, when genius and thought were imprisonmusical nature of the Bohemias, notwithstanding his ed in shackles of iron; when to conceive grand things, frosty climate; the gift of song given to the Tyrolese, beyond the comprehension of ignorant men, was a conin spite of his hard privations, and the poor, child-like demnation either to exile or death! But how vain the faith in God of the Swiss; their love for their snow endeavor to kill the soul in torturing the body. Genius capped mountains and their poor rough huts, which is soul, and soul progresses in spite of scattolds, guillono palace can replace to them; indeed, so great, is times, or stakes. How often have the dreadful sculpmit suicide, from home sickness. The Swiss love just been to conceive heaven and hell as he represented who stood by, said gently: "Are you sure that any- it was not better than in the dark region. The same hearts to tender and true devotions. thing ever dies? The world, which appears to the torments-lakes of fire and brimstone-in which the Mr. Moser leans his weary head against the railing,

Switzerland! dear Switzerland! land of my birth, try night; but the death angel has not called me first property and he finally agreed to stake his own means, and in less than three year, he was bereaved of all ness, or inspiration of the evil one. You know it daughter, who passed most of her days in churches, They cannot comprehend that a soul so nearly ready of nature and her beauties, reconcile me still to my the father went with his child to God's garden, and was so clear. My darling daughter came to me in the night, with a miniature organ in her hands; she play. thousand fold, then closed his doors, bearing his grief ed upon it, explained every pipe to me, then said: the plain, and I have attributed it to their clearer sky, alone, seeling that pity was powerless in his case and 'Father, dear! you must build such an organ, after this model; it will be sublime, heavenly melody, like choirs of angels; from the remotest parts of the earth much, but you will be rewarded, immortalized on then the thought came to me that living higher up a dark theology was that of the middle ages. How earth, ere we bear you with our filial hands to your blissful home. The organ shall be the link between heaven and earth; the talisman that connects the two worlds of spirit and matter. When your grand work is done be ready, Father, for we shall be at hand.' How could I doubt my darling's words, not even in a dream; she was truth itself in all things, her memory cannot deceive me. But I know they say: "The old man is deranged; grief has troubled his senses; and they tures chiseled in the walls just above the large portico shrug their shoulders with pity. They are blind to bid the playing of the rang des vaches, because on of our church frightened me in my infancy. How the magnetic link that joins the two worlds; blind to overstrained must the imagination of the artist have the electric current constantly impressing good and moral men to noble and great deeds; uncharitable tothem on the stone front of the house of God! In win. wards the coarse material natures, who are open to the ter time we went to the cathedral to attend catechism influences of spirits hovering between the two spheres, My youth was surrounded by such men and women after school hours, at twilight. When I had been a unable to ascend to heaven on account of their weight good girl through the day, I walked erect under the -I mean their sins wedding them to earth. With massive door; but, on the contrary, if I was conscious e'astic steps the good old man left his friends this time, of any wrong done, I would dodge and pass like light- as if borne aloft by an angel band. For months he ning through the heavy gates, in mertal fear of the was entirely absorbed in his work; skillful men from stone devils overhead who were grinning at me while Berne and other large cities watched the progress of they carried the lost souls to perdition in large Scotch | the work, and wondered at the energy and clear perbaskets. Perhaps that may be the reason that the ceptions of the man who had reached old age without house, was a noble old man with snow white locks. Scotch are so inclined to believe in this dark hell. making his mark in the world. At last the organ was As I first remembered him he was very cheerful, a Heaven and hell were honorably divided as to space, completed, and Mr. Vogt, the best organist, was sent happy guest at the table, and always having a good half of the stone facade was the abode of the blest, for, from Berne, to try its worth. It was a bright story to tell for the amusement of others. He was and the other a place of torment. In heaven saints holiday; Handel's mass was selected, with some of the blessed with several lovely daughters and two promis- dwelled with halos around their gentle faces, angels most difficult parts from Mozart's church music. ing sons. The evening of his life was even brighter played on harps of gold, troops of merry children Hark! the overture was played; all eyes forgot for a than its morning. One evening in winter, when all roamed under trees laden with gilded apples from the moment to turn towards the altar, but were fixed on around us except the bright fire in the grate was tree of life; but the road to it was so steep and narrow the organ and the artist that played it. What melody gloomy and sad, he came in covered with the winding that only a few scantily clad beggars and two or three is that? Have angels descended to touch the chords? sheet of death—snow flakes had not only whitened his crippled creatures had almost reached half way up. Human voices sing the Hyric Elevison, while the organ clothes, but also his venerable locks. We greeted him Alas! for crinolines and paniers, the foot path is not with its deep, melodious tones overreaches them all. with our usual cheerfulness; but he smiled not, and wide enough. When I looked at my comfortable at- They ascend the organ loft to see the great singers; seemed lost in troubled thoughts. At last he said: tire and knew full well what a wayward and selfish no one sings, but they all listen, feeling that their "I am thinking of death to night! Why has God little heart beat underneath it, I despaired of ever voices cannot compete with angels, while Vogt plays, made death? If he loves us, why all this suffering reaching so high. Then my next chance lay in Dante's with moist eyes, solos, duets, quartets—new to him, and dissolution of all that is near and dear?" A friend purgatory, on the left side of heaven. But, O horror! new to all-music from the spheres that moves the

sorrow-stricken soul like a 'vast cemetery where the evil ones were throwing weeping sinners apparently tears of gratitude to God streaming from his eyes.

Sanctus-glory to God on high! peace below unto man, echos from the lips of the young solo singer, a girl in all the freshness of youth and beauty, and robed in angel white; one on the threshold of life; the other on that of death, both created for perpetual youth. What a triumph of faith for the bereaved father, no longer alone, he has caught the glimpse of a myriad of witnesses. When Vogt arose he seized the builder's hands-"bless me, father," said he, "that I may tune my soul to play this organ worthily; angels assisted you in building it, and I am but a man!" A few brief years followed, in which Mr. Moser's likeness and biography wandered through all foreign countries, in which kings and princes paid homage to the artist, leaving costly mementoes of their regards. He was immortalized! wealth, honors and presents were lavished upon bim, but not for a moment did they win back the noble sufferer to worldliness; as freely as was given unto him he gave to the needy, and daily attended service in the Fribourg Cathedral, until his angel children gentlyrocked him to sleep to awake on the other shore. His own music sang his requiem eternum, making it true, that though apparently dead, he was yet alive. Mr. Vogt took a youth to teach him, as he said: "the mysteries of this wonderful instrument." He was often heard to say: "Unless I teach him as the good and blessed man, Moser taught me, no one will have tuned his soul to the hidden beauties in this immortal work." No traveler ever passes Fribourg without stopping long enough to hear the wonderful organ; and it is a source of wealth to Moser's native place, and to his church—a lasting, eternal legacy from heaven. Detroit, Mich.

Voices of Correspondents.

PAINESVILLE, O.

Bro. Wheelock-Enclosed I send you \$1.50 for my subscription to the AMERICAN SPIRITUALIST. I cut enough out of the last number, and pasted in my scrap book, to pay for the paper one year. Yours truly, M. H. C.

CABRICK, Pa., May 16th, 1871.

Editors of American Spiritualist :

GENTLEMEN, -Please find enclosed \$1.50 for the continuance of your paper. I am glad you continued to send it, for I did not intend to have it stopped. I have been very sick for several weeks, so that I did not write and send the money Sooner.

Go on, and may God speed the truth. I would like much to see you all. With every good wish,

I am respectfully yours,

Editors American, Spiritualist: J. G. H.

PORT TOWNSEND, Wash. Territory, May 5th, 1871. Editors American Spiritualist: DEAR SIRS, - Enclosed find \$3, for a renewal of my own

subscription and one new subscriber. I shall get new subscribers when I can. There are many believers in the spiritual philosophy in this Territory, and if we had a few good test mediums it would increase our numbers. Many persons here are inclined to believe our philosophy, but they want to Respectfully yours, S. B. H. see the proof.

FON DU LAC, Wis.

A. A. Wheelock:

DEAR SIR, -I have been looking for the marginal mark, notifying me of the expiration of my subscription to your paper. Have not seen it until the last number. Enclosed please find \$2, and send me the paper till you are satisfied and desire me to pay again, at which time notify me . The paper is welcome at all times, and reading it constitutes my Sunday devotions. Yours, W. H. W.

MILFORD CENTRE, O,, May 21, 1871.

Friend Tuttle :

DEAR SIR, -I wrote Mrs. Thompson as you directed. She came here the 3rd of April, and gave two excellent lectures to quite good audiences for a small place controlled by Orthodoxy; but for all the opposition, her lectures were listened to and well received by the liberal minds, and it has created considerable inquiry here if these things are so.

good, for the barvest is great and the laborers few.

Yours for truth and progress.

325 West 34th street, NEW YORK.

MY DEAR SIR, - # I like the AMERICAN SPIRITUALIST much, and wish it every success. It don't need any prayers of mine, however, for its success, as I believe it a sure thing. Such men as Peebles and Tuttle and others often heard from burned at the stake now-a-days, but the time was when they | thus proving to us the immortality of the soul.

cal Christians is as great as ever to do it, if they dared. Very respectfully, J. P. BRYANT.

would have been, and the disposition on the part of Evangeli-

Belleville, Canada.

Editors American Spiritualist:

A. A. Wheelock:

I noticed on the last paper I received, the stamp showing my subscription had expired. I am highly pleased with the bold and independent way in which you conduct your paper. hereby enclose you two dollars, for which please send on the paper to me at Belleville, as I have had a religious dispute with my employer at Bridgewater, and left him and the place. He said he could not keep a man in his employment who believed as I did, and was circulating Spiritual books and papers and tearing down the cause (Methodism) which he was trying to build up. I am accured of sowing the seeds of dissension among the congregation, of which he is the leading man, having built a marble church costing \$6.000, nearly all at his own expense, and paying one thousand more towards building the Methodist Church here (Belleville).

I attended the preaching of the noted Morley Punshon last Sunday, expecting to hear something sublime, if not ridiculous. It was the latter. He does not compare with Mrs. Emma Hardinge Britten, and to other Spiritual lecturers. Many of the Orthodox here were very much disappointed in

My late employer thought it an awful thing for me to call in question any of the writings of the Old and New Testaments. He called me an Infidel, I challenged him to meet me in debate, and bring with him the minister of the place and halt a dozen more if he could get them to come forward and try the spirits to see whether they are of God or not But, no! they durst not come out; as I told him, truth courts investigation, but error always shrinks from it.

Spiritualism I find creeping into almost every family in the country. Every church is being shaken by it. You can the Catholic power and the German monarchy; and if so, hardly talk with any one but who can tell you of some spiritual experience they have had.

I shall be glad to see the day when it will cover the earth as the waters do the deep, as many of the Christians here are terriole bitter in their persecution of Spiritualists, and would, I think, persecute them to death, as St. Paul did, if they were not afraid of the law. I remain Yours, &c.,

GEO. MERRILL.

GAHANNA, O., May 23rd, 1871.

I think it is but due to our noble cause and to the Sherman Brothers, to give to the friends of Spiritualism a statement of their mediumship, and what we are doing and the progress we are making in this portion of God's moral vineyard. We are having three circles a week, two developing, and a public one on Sunday evenings for the benefit of all that wish to attend. Hardly a circle but some one is converted to the beauties and truths of Spiritualism.

Church members as well as others attend the circles, and are compelled to succumb in the face of such powerful demonstrations as are produced by and through the Sherman Brothers One beautiful feature about their mediumship is that we have something new at every circle, which makes it more spicy and interesting. We know not what we are going to get until it comes. Sometimes talking with and without the trumpet, exchanging finger rings, giving those in the circle water to drink, and sometimes the spirits pour water on some one's head, performing, I suppose, the baptismal rite; the violin, guitar and accordeon are frequently carried around above our heads, and both vocal and instrumental music is given us by the invisible.

some dear friend from the other shore, and also hear words of face to face the opposing elements that are to work out the sweet consolation from them. Sometimes we have a lecture problem of the age, and we must choose this day whom through the organism of the elder Sherman Brother, and also we will serve. The throes of Paris and France are but his mother, Mrs. Sherman, which are both interesting and the first shock of the battle between Individualism and Abinstructive.

The iron ring feat has been performed here. The solid iron ring drops from the arm of the elder brother, while he is se-I found Mrs. Thompson a lady and a good medium, fully curely bound, as quickly as the chains fell from Peter of old issue in France is at present between Papacy and anarchy. answering your recommend. May she be able to do much when he was chained in prison. In short, we have all that From the latter must be evolved a rational, orderly freedom, man could wish or heart desire in regard to Spiritual Mani- or we may invoke another thousand years of political and P. S. FAY. | festations. The invisible write upon the slate for us when the mental servitude.

elder brother's little girl is present. There are several other mediums being developed, but we think from what we can learn, that for variety of manifestations the Sherman families (now residing at Gahanna, seven miles from Columbus, Ohio,) have few equals and no superiors in the land. We have enough here, Brother Wheelock, to convince the most bigoted skeptic in its columns, will give it an inheritance which this world that our friends though dead still live, and are about us shedwill not desire to take away. Such "critturs" are not often ding their influence over us. Thanks to the angel world for

> The sand is slowly but surely sliding from under old rotten Theology, substituting therefor the beauties of spirit communion and the principles of eternal progression.

> As we think the mediumistic powers of the Shermans should be published throughout the land, we earnest'y request the Banner of Light and Religio Philosophical Journal to copy the

We are making arrangements for the reception of A. A. Wheelock in this section of the country, in July.

Respectfully, A. A. NOE.

DETROIT, May 29th 1871.

Dear Peebles-It is many months since I have heard from you direct, but I am glad to know that you are still active.

I am impressed this morning to drop you a note, calling your attention to a line of thought into which I have fallen. When, last summer, I heard you, in one of your lectures, commend the cause of Prussia against France, before Napoleon's crowning disaster, taking the ground that it was in the interest of religious liberty that Prussia should be successful, I queried within myself whether you were not mistaken in your conclusion. I felt that though France was, politically speaking, a Catholic power yet that Napoleon was more the friend of religious freedom than the Prussian monarch. I felt that the war between France and Prussia was the commencement of the war that is to devastate so-called Christendom, in which freedom and despotism are to be the contending parties.

Although a monarchist, personally Napoleon was not a Catholic. The King of Prussia, now the Emperor of Germany, is both a monarchist and a religious bigot, between whom and the Papacy, it would be difficult to discover any essential difference. The Catholic power would prefer the success of a Protestant monarch to that of a liberal one: and to that, I believe, is due the disaster of Napoleon and the ruin of France. I believe that there is an alliance between this cements a definite union between the two wings of the church, for with the Catholic alliance, Germany is in a position to dictate terms to the Protestant world. This forms one party to the struggle to come. The other party must be formed from the now incoherent atoms of Liberalism. How important then that Liberalism should lay aside its minor crotchets and concentrate its power in some organic preparation for the exigency to come.

Poor France! Can the cause of her present trials be mistaken? Are not the divisions that are making of Paris an holocaust, purely religious? The Communists are Liberalists. -Infidels. They are heady, rashly imprudent, impracticable-probably fatally mistaken in the present fitness of Paris or France to maintain a government such as they would seek to establish. In their destruction of monuments, palaces, libraries and galleries; in their sacking of churches and the murder of priests: in their burning and destroying -making allowance for exaggeration and falsehood on the part of their enemies-they are indefensible and criminal. They are frightfully mad, but we know not the provocations that have driven them mad.

The other party, the power centered at Versailles, represents the opposite extreme. It has no more the elements of freedom about it than has the government of the Czar, and it will bloom into a monarchy, from the nuptial conjugation of the Papal power and its new protector, his imperial majesty the Emperor of Germany, so soon as it has put to the bayonet and the rack the misguided, but heroic, radical Republicanism of Paris. The Versailles' usurpation is making the war and the crimes of the Commune the apology for a new St. Bartholomew, multiplied fifty fold over the historic horror. We cannot blame either party. They are the extremes of radicalism, and are what they are without power on their We frequently have the privilege of shaking hands with part to change their relative position. Their attitude brings soluteism, or between freedom and despotism, which is to be fought out in the future.

When will our American Protestantism be formed? The

Editorial Correspondence.

At the urgent solicitations of Bro. Westover, we changed our course from Beaver Dam to visit the little town of

MARKASAN

ualism.

given. Only a dying hold has Universalism, or any- neat little town of thing in the shape of a "creed," in that community. ence in that community.

town, were out in force.

were true, he would proclaim it to the world.

dence when it is all about you and inside of you? night. Pity them; but let them come. Alas! what a blinding effect the consideration of "bread and butter" has upon ministerial eyes! ministerial profession.

"whitened field" ready to be harvested.

brought me to the beautiful town of

FOX LAKE,

where we were most cordially met by Bro. John in his pleasant home. We gave only one lecture, as the friends could not secure the hall for more. Some astonishing physical manifestations have been given pant with man! at the residence of Bro. Hotchkis, in a cabinet made for that purpose.

Our lecture was well received. The hall was crowded to overflowing. Spiritualism has a deep tor Hotchkis and wife,—the Postmaster—to that hard to take the conceit out of a priest. "Mother in Israel" of our cause, Mrs. Whittier, and her amiable daughter. Spiritualism will become a of lectures at some future time.

Not being able to visit Beaver Dam, although through a misunderstanding a large meeting was convened in expectation that we would lecture there, we were glad to meet some of the fuithful from that place, to assure them of our regrets that the mistake in our route, our Bro. W. kindly offering to take his occurred, although not our fault. Especially gratifyteam to convey the "missionary" to the above place, ing was the spiritual feast we enjoyed with Bro. Wm. full thirty miles from his home, in order that the A. Hitchcock and wife, and others at the residence large and increasing liberal element in the neighbor- of Mother Whittier. Of all these dear friends and his health. He is to have a benefit before sailing. hood where he formerly lived, might be favored with faithful workers found in our missionary pilgrimage, a presentation of the philosophy and facts of Spirit | are remaining with us memories that will ever cheer like brightest sunshine.

The Universalist church was secured for two lec- Our next field of labor was joining in a three days' tures, which we gave to audiences both appreciative meeting with that earnest worker and State Missionand large, considering the short notice that was ary of Wisconsin, Bro. J. O. Barrett, at the brisk,

SPARTA.

Infidels are numerous. A sterling one is James This place we had visited before. Friends were Westover, a large farmer, and a man of great influ- waiting to greet us here. Our welcome was such as well-known inspirational writer, has entered the lecture can but make the heart good and strong. Bro. Bar- field. We wish her abundant success. The harvest Many other intelligent minds agree with him that rett had preceded us, in several lectures, among field is already ripe and waiting. Orthodox Christianity, and its teachings, are a sham which was his most excellent effort and home thrust and a fraud. Spiritualism they knew nothing about, upon the subject of Matrimony, all being highly but would like to look into it—were not afraid of it. pleased, and the lecture on Matrimony repeated by Therefore, that class, the very best minds in the general request. So we found the meeting organized article in your last paper, entitled "The Moral Organ. and the spiritual fires burning.

both evenings, and asked a question or two after time, the hall being densely packed on Sunday even- such persons as Susan C. Waters of Bordentown, N. J., lecture. We had the pleasure of a personal exchange ing, and that too with lengthy exercises both forc- accepting service upon the Executive committee of the of views, he calling on us for that purpose We noon and afternoon, showing the increasing interest found him an earnest student, a close observer, and felt by the community, for not one half of the Suna careful thinker, with some knowledge of Spiritual- day evening audience could be called Spiritualists. known as a Spiritualist; so let me give you a glimpse ism, but with too much timidity; though declaring Some one may ask, why so many more in the even- of the new Trustee:

with a broad liberalism of a large number of Infidels Bros. Armstrong, Thayer, Tower, Cook, and others artistic talents. and Free Thinkers, will soon make this section a who attend meetings in Sparta, can give great assist. I trust that we shall see and hear Mrs. Waters at the ance, if they do not "quench the spirit." The same National Convention in Troy, N. Y. Hotchkis, Editor of the Fox Lake Representative, than Paul knew of, let us preach to the living pre- hope to do a good work for the famishing world. who at once provided us with every needed comfort, sent—while we leave a dead Paul buried in the rubbish of a dead past,—in whatever relates to the interest of the race, woman shall stand the equal partici-

> As Sparta is one of our spiritual homes, here let us rest until we can chat with our readers again.

hold in Fox Lake. Some of the best minds in town York, have petitioned Grant, as clergymen, to make a terances which a grand jury attempted to punish him are giving attention to this, as yet, poorly understood certain person Collector of the Port. Harper's Week'y for. The extent of his offending seemed to be his subject; among whom we could mention Messrs. gives them a scoring for their ecclesiastical impudence, declaration that Jesus, instead of being God, was a Davis & Dexter, bankers, Rev. W. G. Walker, and and reads them a sound lesson upon the relations of others; while it has such sterling advocates as Edi- the sects and the Government in this country. It is The angry people who made war upon Mr. Hull re-

power yet in this town, little dreamed of by the Or- the Pannsylvania Legislature have introduced a bill not, after all, put into the fire. He and his journal thodox bigots, whose pitiable ignorance, as in other exempting "Parsonages" from taxation; whereat the still live, and we hope the enemies of free speech in a places, now moves them to only sneer at it. We Philadelphia Evening Telegraph declares against the city that shot the Massachuetts soldiers and that imshall wait patiently for the opportunity to fulfil our movement, and advocats the justice of imposing taxes prisoned William Lloyd Garrison will repent of their promise to the friends there, to give them a course on churches and upon cemeteries, the last being mere vain warfare against the freedom of the human mind. speculations.

Personal and Local.

J. M. Peebles speaks in Cleveland, O., next Sunday. Cephas B. Lynn's address is Boston, Mass, care of Banner of Light.

Dr. D. White, a most excellent physician, has removed from St. Louis to Du Quoir, Ill.

J. H. Powell is about to return to England to recruit

Mrs. H. M. F. Brown attends the Basket Grove Meeting in Franklin Grove, Ill., on Saturday and Sunday, the 24th and 25th of June.

Mrs. J. S. Adams, whose writings ever breathe of love and heaven, has in preparation a new work designed for a holiday gift book. Mrs. Adams' previous works are read extensively in England.

Mrs. Maria M. King of Hammonton, N. J.. the

Susan C. Waters.

Messrs. Editors-Mr. Wheeler had a very sensible ic Basis." In speaking of the American Association The Universalist minister was one of our audience | The meetings were well attended during the whole of Spiritualists, he said: "I can but be glad to see Association." We are all glad of the strength, culture and earnestness of Mrs. Waters. But she is hardly

he was in search of truth, and would fearlessly go ing than in the day meeting? Oh, the reason is I was in Philadelphia the other day. Dr. H. T. wherever that could be found, and that just as soon obvious. Read you ever of a man whose name was Child said, "Let us go up to see Mrs. Waters; she as he should gain sufficient evidence to convince him Nichodemus, "who came to Jesus by night?" Well, lives up the Delaware river, twenty-five miles." We that the philosophy and phenomena of Spiritualism | they are not all dead. There are dozens now, where | went, and were hospitably welcomed by Mr. and Mrs. there was one anciently! These would come to the Waters, to their cozy cottage under the trees. Mrs. Just so, Brother; but why languish for the evi- Jesus of Spiritualism (TRUTH) under the cover of Waters is a Hicksite Friend, so is Mr. Waters, but both are downright, upright Spiritualists. Susan is a The meeting was a glorious success. Bro. Barrett medium sized woman. She has soft dark eyes, brown, was especially happy and direct in the well chosen | wavy hair, and a voice full of melody. She wears a Qualarge "Bread and Butter Brigade" could easily be words he uttered, thrusting in the sword of Truth ker cap; says "thee" and "thou," and preaches when officered, as well as rank and file secured, from the with vigorous hand just where it was needed; while moved by the "inward light" to preach. That is not the Conferences participated in—as they were by all; she is an artist, a fine painter in oils and pastel We feel assured that some seed fell upon good many present brought out—a variety of thought and The birds and beasts, and the sweet human faces that ground, from our two lectures in this place, which expression that was truly edifying and instructive. look down from her walls bear witness to the woman's

A wagon trip of ten miles across the country, by is true of Mrs. Armstrong, and other sisters, although While speaking of women, you may not know that the kindness of my Infidel friend, James Westover, backward about assisting in meetings in this respect, the other woman on the Board of Trustees is also a probably owing somewhat to those gentle hints by Quaker. Agnes Cook, a woman of sterling integone Paul, saying, "Let the women keep silence," &c. rity, will do her full share of the work put into her But as Spiritualism teaches "a more excellent way" hands. With workers like these women, we may

H. F. M BROWN.

The Shakers hold public meetings each Sunday at North Union, half-past ten o'clock. "I will shake all nations-then shall the end come."

After all, we do not live in a land of liberty. Mr. Moses Hull, editor of the Crucible, a journal publish-A BLUNDER.—Several Protestant Clergymen of New ed in Baltimore, lately put forth some theological utman, and instead of being orthodox was heterodox. membered that there was an old law in Maryland against blasphemy, and they endeavored to punish him More Correction.—Some vote-hunting members of as a blasphemer. But the editor of the Crucible was E. S. W. - Golden Age.

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all those who desire to read a spiritual paper. AMERICAN SPIRITUALIST is now \$1,50 a year. The restless activity. Lyceum Banner \$1. Arrangements have been made by which these two papers will be sent to one address for \$2 a year. Both papers are published every two weeks alternately, so that those who subscribe for both will have a paper every week. But the important point that will commend itself to our friends these hard times formoney, is the unparalleled cheapness with which two excellent papers are supplied for a year—thus enabling them not only to have good reading matter for themselves, but obtain it for their children. Every Spiritualist in the land ought to subscribe for both papers and get their friends to do the same. A. A. W.

Eighth National Convention.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

Each active State or Territorial organization of Spiritualisls, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory -Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedngs thereof.

H. T. CHILD, M. D., Sec'y, HANNAH F. M. BROWN, Pres't, 634 Race St., Philadelphia, Pa. Chicago, Ill.

LITERARY NOTICES.

SATAN IN SOCIETY.—By a Physician. Published by C. F. Vent, Cincinnati, Ohio. Satan, twin-brother of superstition and terror of the older races! What-who is he? Is he personal or impersonal? Is Satan a self-existent being, a created being, or a principle? Or, to still push the inquiry, is he, or it, a practice—vile practices, evil habits in society? These inquiries rushed through our brain, when the volume of over 400 pages, entitled "Satan in Society," was put into our hands.

Glancing at the pages, we comprehend the author's purpose in a moment. It is not the Biblical Satan of Churchdom that he takes in hand so much, as the present, practical Satan of the times—the Satan that infests and poisons our social life. The author is a distinguished physician of Chicago, and treats of those physiological laws that relate to marriage, offspring, infanticide, the education of boys and girls, comparison of the sexes, vices of youth, the social evil, prostitution, happiness in wedlock, &c. He gives a great number of facts witnessed in his own medical practice, and also facts gathered from the Mormons, from polygamy-practicing nations and barbarous tribes. The style is clear, out-spoken and energetic. The doctor is evidently deeply in earnest; he handles the subjects treated with decision, and yet great delicacy. The book as a whole cannot fail of doing a vast amount of good. This volume is sold by subscription. Agents are now engaged in canvassing.

American Stock Journal-Published monthly by N. P. Boyer & Co., Parkersburg, Pa., is an excellent paper for farmers to take, and those interested in stock-breeding, dairying, poultry-breeding, &c. Price \$1 a year in advance.

APOTHEOSIS.

Orla H. Fox departed this life, at his home in Berlin, Ohio, tations, written by Mrs. Shepard, is now ready for on the 4th day of June, in the twenty-second year of his age, sale. It is just the thing for Lyceums. All Lyceums of Consumption. He endured with remarkable patience his Allyn, C. Fannie, permanent address, Stoneham, Mass. have felt the great need of such a book as this. Send long and painful sickness, and was calmly resigned. His

> At Marysville, California, May 13, Dr. B. L. Bill, of Berlin Heights, Ohio.

When the worker departs from earth we miss him at his post, and regret his loss. The angel sphere may be his gain, Bailey, Dr. James K Box 394 La Porte, Ind. nevertheless, the ranks of our sphere are thinned. Emphati-Still greater inducements we are now able to offer to cally, Dr. Hill was a worker, and he found himself prostrated THE at the early age of fifty-eight, by the excessive strain of his

> As a bold and outspoken Spiritualist, a brief sketch of his varied life will be interesting to our readers. His parents | Clark J. J. Mrs., Missionary Agent, Address 155 Harrison were from Connecticut, and were among the early pioneers who braved danger and disease in the wilderness of our State, and ranked among the most solid citizens of the town. He first engaged in mercantile business, which he followed suc- Dunn, Dr. E. C. Rockford, Ill. cessfully for several years. He then studied law, graduating Dutton, Geo. M.D. West Randolph, Vt. from the law school of Cincinnati. This profession was not congenial to his taste, and he never engaged in active practice. He next studied medicine, practicing in Cincinnati, and Foss, Andrew T. Manchester, N. H. for several years holding the Professorship of Anatomy and Fish, J. G. Address Hammonton, N J. Surgery in the Eclectic Medical College, of that city. He Fairfield, Dr. H. P. Ancora, N. J. afterwards became a convert to Homeopathy, and was one of Gordon, Laura DeForce Box 2123 San Fransisco, Cal. the founders of the Homeopathic College of Cleveland, in Graves, Kersey Address Richmond, Ind. which he held two professorships for eight years. He also held a professorship in the Homœopathic College of St. Louis. During this time he issued, in connection with Prot. Hunt, Griggs, Dr. I P., Norwalk, O. a voluminous work on Homæopathic Surgery, published in Cleveland in 1855; and also wrote a smaller work, entitled the "Healing Art," which has reached eleven editions.

He saw the great curative power in water and rest, as furnished by Water Cures, and was the principal founder of the popular cure at Berlin Heights, which was unfortunately destroyed by fire. After this untoward event, he engaged in the lumber business of Saginaw, Mich., and while there was Hodges, Dr. J. N: No. 9 Henry street, East Boston. elected to the Michigan State Legislature.

In 1863 he was appointed Consul at Nicaragua. The cli- Jamieson, Wm. F. Lake City, Minn. mate so affected his health that he was compelled to return after a year's absence, when he was twice elected to the Ohio Legislature. He was the author of numerous reports, and engaged in the business of legislation with all his might, until he was compelled to succumb to his failing physical powers. A journey to California suggested itself, and beneath the sunny skies of the Pacific slope, his restless spirit cast off its body, which had became a weariness, and joined the angels who are fettered by no such impediment. His remains were returned to his home and buried with Masonic rites. He made the casual remark, when near his death, "I shall reach home before my body."

Dr. Hill was advanced and liberal in his views on all subjects; ready and willing to receive truth whenever and wherever found; and outspoken in his opinions. He prosecuted experiments in Psychology, in connection with Dr. Buchanan, who was a brother professor in the Eclectic College, and was among the earliest supporters of Spiritualism, which he consistently maintained during his life, dying in the firm belief that he should be able to return to console and direct his family. Of him we cannot write, requiescat in pace, | Slade Dr H 227 West 20th st New York City. for we know his spirit cannot find peace in rest. In the Smith Fanny Davis Milford Mass. illimitable fields of the Great Beyond, he will only be happy as his versatile mind has freedom to manifest its activity and power.

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For further particulars enquire of the MANAGING EDITOR of this paper.

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BY FREDERIC R. MARVIN. I hear a step upon the landing, And a voice is in the hall, Misty thoughts come floating o'er me, And I hear the spirits call. Hark! I hear a rustle faintly Moving to'ard the chamber door; Strange, wild thoughts rise up so quaintly, Thoughts of beings now no more. Hark! I hear the door swing lightly; There are whispers in the hall; Visions such come to me nightly-Misty strangers from the pall. Open heart and give them entrance, Let the saintly beings in;

Surely this will be no rashness, Surely this will be no sin. Time and God have limits nowh re, Neither hath my spirit bound; Thus it soars with angels nightly, Hears their harps of heavenly sound.

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It is said there are now a million and a half of chilfifteen, who cannot read, write and cipher. What are us. we going to do with them? or rather, what are they power at the ballot box? Looking upon them as human beings capable of endless development in knowledge, usefulness and power, my heart aches for them. truth. Should we not study to deliver them from their religion of death, and show them the light of liberty, progress and truth? They have angel powers wrapped up within them; shall we not give them the angelic wings dise, drinking in the aroma of celestial flowers. they need? Should we have a national system of compulsion?

France had a national statute in these words: "All children throughout the Republic shall be compelled

to attend school."

In Russia the imperial decree is in these words: "All come of the poor whales?" the young men who have not been educated at the

send their children to school."

Fredrick II decreed thus: "We will that all our subjects, parents, guardians and masters, send to school those children for whom they are responsible; boys and girls, from their fifth year to the age of thirteen or victed. fourteen." This royal decree was revived in 1819, with a severe penalty; vix: fines, warnings and imprisonments of parents, guardians and masters.

It will be a blessed day for our nation when Conchild in the country, without reference to the "fines

and imprisonments" of Europe.

I have in my mind a plan which I think would secure the wished for results, if congress would embody it in a statute. My plan is this: to concentrate on each child born in the United States the wise use of the strongest affections of human life—the parental affections. How can the parental affections be brought into steady and decisive action on this subject? I answer thus:

Let Congress enact a law in these words: "No person male or female, born in the United States, af- ciety. ter the first day January, 1880, shall be married in the United States who cannot read, write and cipher." This looks a little funny at first, but when comprehensively examined it looks sober and strong. Let us look sharply at it for a few moments. Between this time and 1880 are eleven years. The child who shall be born on the 2d day of January, 1880, must live and years before the law can come into practical operation. These thirty one years will be very precious ones to us. They will be just what we need to educate every fam. ily and every parent in the Union into the meaning, power, wisdom and benevolence of its provisions. Thus the law, taking hold of the dearest interests and sweetest hopes of human society, would slide into opbrought to bear on every son and daughter in the United States, securing to every one, without failure, education sufficient for all the important duties and common trials of human life.—Ark. Jour. of Education.

Paragraphic.

A religious journal wants tea instead of wine at communion.

There are said to be 169 Second Advent ministers in New England.

of faith and shorter catechism into the Siamese try and Europe. The sales have been extensive. language.

dry a towel before the fire, "is it done when it's We have secured able, biographical sketches of sevbrown?"

The three things most difficult are, to keep a secret, to forget an injury, and to make good use of leisure.

You may shrink from far-reaching solitudes of itualism. your heart, but no other feet than yours can tread

Truth is not always won by long and hard toil A moment's insight is sometimes worth a life's experience.

What sunshine is to flowers, amiability is to the family. Cross looks, and much the more, harsh dren in the United States, between the ages of five and words, dwarf and starve the souls of those around

Whosoever is afraid of submitting any question, going to do with us? Who can foretell their future civil or religious, to the test of free discussion, is more in love with his own opinion than with the ask-plead for your assistance. In order to make the

over life's sandy desert. Intuition is a bird of para-

troubled by the prospect of the introduction of gas of their mediumship, facts, &c., and to hear from all in her village, and the consequent disuse of whale oil, asked with much earnestness, "What is to be-

Lorando Jones, recently convicted at Parmatta, public schools shall be excluded from all government New South Wales of blasphemy, and sentenced to In Holland the national law is this: "Pecuniary aid | two years' imprisonment for some coarse and insultshall be held from all poor families who neglect to ing remarks concerning the authenticity of the Old please copy. Testament, has received a free pardon, and a bill has been introduced into the Sydney Legislature repealing the law under which Mr. Jones was con-

We do not die wholly at our death; we have mouldered away long before. Faculty after faculty, interest after interest, attachment after attachment, gress enacts a law which will secure education to every disappears. We are torn from ourselves while living, year after year sees us no longer the same, and death only consigns the last fragments of what we were to the grave.

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Victor Hugo says that the French nation will commence arming from now; that in ten, perhaps in five years, it will be able to take the field against Germany with an army of four million of soldiers; that it will conquer and drive out their Emperor for the grow twenty years before he or she can be at the safest Germans, as the Germans have driven out theirs for marriageable age. Now put together these twenty the French; that the two nationalities will then frayears and the eleven years, and we have thirty-one ternize and lead the way to the foundation of the United States of Europe.

We often hear persons say that this one or that one has no credit. This should not be so. The poorest man in the State can have good credit if he will only do as he says he will. It is not money eration without causing anger or revulsion; and thus, alone that constitutes credit—it is honor. When a through all coming time, the strongest bonds of affec- man says I will do so and so, and then fulfills the tions and interests of human lite will be silently promise, he is a reliable man; and a reliable man always has credit. Always make your word hold good. Men in moderate circumstances would do well to keep this in mind.

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While we shall retain in the next volume the general features of the first, we shall endeavor to make "Mamma," said a little boy who had been sent to it more comprehensive and superior in every way. eral of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spir-

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